

UNIVERSAL
LIBRARY

OU_160808

UNIVERSAL
LIBRARY

MYTHOLOGICAL BONDS
BETWEEN
EAST AND WEST

(WITH ILLUSTRATIONS)

BY

DOROTHEA CHAPLIN, F. S. A., SCOT.



EINAR MUNKSGAARD
COPENHAGEN 1938

*Copyright 1938 by
Mrs. Dorothea Chaplin,
London*

All rights reserved.

Printed in Denmark.

H. P. Hansens Bogtr., Kbhvn.

C O N T E N T S.

	Page
The Boar in Britain	9
The Serpent and other Tribes	24
The Symbol of the Deer	45
Indivisibility and Relativity	56
Symbols and Customs	68
Nomenclature	85
Glimpses of Prehistoric Times	101
Connecting Links	112
Picts and their Antecedents	128

ILLUSTRATIONS.

	Page
Serpents in Margate Grotto	31, 32
Serpent design at Nigg	33
Serpent Viking Ship	38
Plaque	40
Chakra	41
Stave church at Borgund	42
Rock Drawing on Traprain Law	46
St. George, Rothenburg	64
Gundestrup Bowl	82
Rock Drawing on Traprain Law	131
The Tomachar Stone	137
Chart	144

Chapter I.

THE BOAR IN BRITAIN.

The Boar symbol, which appears in various places in the British Isles, seems to be closely related to St. Andrew, as a pre-Christian figure. In the coat-of-arms of St. Andrew's, Fife, the Patron Saint of Scotland appears with a Saltire, or Cross of St. Andrew in the background, but there is no sign of crucifixion. Below the Cross are a Tree and a Boar, neither of them Christian emblems, but both of them Aryan symbols. The Saltire of the Picts was in existence long before the days of Christianity, as were all forms of the Cross; and many ancient symbols found their way into crests and coats-of-arms at a very much later period.

Boars make their appearance carved upon rock and stone, and as hog-backed tombstones, in different parts of Britain, although they are not very numerous. Examples are the pillar-stone, near Inverness, called the Knock-na-Gael Stone, on which there is a Boar, the carving on the rock-fortress at Dunadd, in Argyll, where the first Scottish king was crowned, and a Boar in Haddington; hog-backed tombstones on the Abercorn estate, near Edinburgh; on the Isle of Inchcolm in the Firth of Forth, and in the churchyard of *St. Andrew's*, Penrith, Cumberland.

On the oldest inner wall of St. David's Cathedral, in South Wales, near the Shrine of *St. Andrew*, the first Patron Saint of St. David's, there is a carving of a Boar, and it is probably connected, mythologically, with this saint.

Tracing the whereabouts of the symbolic Boar in Britain, we find the Croft of Muickan, or Pig's Place, near Glengairn, in the Braes o' Mar, Aberdeenshire. This Pig, or Boar must have been a sacred animal; a Boar legend is claimed both by Glen Muick and Glen Cluny; but, as the Gaelic word »Muc« means »Boar« it seems more probable that the legend originated in Glen Muick. The Muick is a small tributary of the Dee, and mountain peaks in the neighbourhood bear the same name.

According to legend, a child was stolen by a wild boar, which became its foster-mother. When the child was eventually restored to its parents it received the name of *Andrew*, in consequence of this episode, and the MacAndrews in the neighbourhood claim descent from the Boar fosterling. It was an Aryan*) custom to derive the ancestry of a clan, or tribe from some deifical being, sometimes an animal.

In Glengairn, or Glengardyne as it used to be called, there is a St. Ca's Well, but the origin of this saint is lost in the mists of antiquity. There is an Indian deity of the name of Ca, or Ka; and *Ka* is the first letter of the old Brahmi alphabet. Ka is Brahmâ, the Creator, first person of the Hindu trinity. He sometimes appears as Daksha who is the father of Muni, whose name is identical with the old name for St. David's.

The parish church at *Anderby*, in Lincolnshire, is very old, and is probably on a site which is still more ancient, the name of the place (the Borough of Ander, or Andrew) being Keltic.

St. Andrew's, Holborn, is so old that the origin of its foundation is unknown, and St. Andrew Undershaft, Cornhill, suggests the Fertility Cult with which St. Andrew is connected.

Andersfield, in Somerset, is possibly reminiscent of pre-Christian times when certain fields were set apart for consecration. St. Andreas, a parish and village on the Isle of Man,

*) Not used racially; the Eastern peoples class firstly by religion, and afterwards by race; why should there have been an exception in the case of the Aryans?

possesses a modern church, but which is dedicated to St. Andrew. The dedication, the name of the place and two Runic crosses in the churchyard testify to the antiquity of the site. There are also several tumuli in the neighbourhood.

Pevensie Castle, in Sussex, stands on the site of *Andriada*, or *Anderida*, a Roman-British fortress; and the name suggests Andrew, or Ander.

In the old Cornish language the word »boar« was »bora«, and so it may have been farther North and West. The Severn Bore is said to have been the Severn Boar. *Boreham*, in Essex, may derive its name from the word »bora« as the church is dedicated to St. Andrew,* also *Borstall*, in the hundred of Ashenden, Bucks, where there is a Boar legend.

The following names may also be connected with this sacred animal, the surnames »Burton«, »Burford« and »Burwood«, or the Town of the Boar, the Ford of the Boar and the Wood of the Boar; and the place-names *Burton-Pedwardine* in the wapentake of Ashwardhurn, Lincolnshire, and *Burton-upon-Stather* in the wapentake of Manley, in the same county, in both of which St. Andrew is the Patron Saint. *Burton-in-Kendal*, in the Lonsdale Ward, Westmoreland, was originally called »Borton«, demonstrating a philological transition from »O« to »U«. It is said to be a contraction of »Borough-town« but what is there to support this conjecture? When compared to the other places with similar names it seems much more likely to have been »Boartown«. The river Ken separates Westmoreland from Lancashire, and, presumably, gave its name to the town of Kendal. It is worth noticing that there is a river Ken in India, near Allahabad.

Borley, a township in the parish of *Ombersley*, Worcestershire; *Borley*, in the union of Sudbury, Essex (the name said to mean »Boar's Pasture«); and *Borwick*, a chapelry in the hundred of Lonsdale, may follow in the same track of mythological names, with *Boscombe* (St. Andrew), near Amesbury,

*) The names of some of the churches mentioned are from Bell's Gazetteer of England and Wales, published in 1837.

Wilts, and *Boscombe* (St. Andrew), Hants, both of which may have been the Combe of the Boar. *Burton-Overy* (St. Andrew) in the hundred of Gartree, Leicestershire, with the others mentioned, may be associated with the Boar, and, possibly, more besides.

There is Barrow Hill in Derbyshire, which may have received its name from barrows, or perhaps from the Boar, as St. Andrew is the Patron Saint of the church. *Bordesley*, Warwickshire, has the same dedication; *Burlingham* (St. Andrew) (1287), Norfolk, and *Burnham*, Somerset (St. Andrew) (1309) may come from the same source. There are also the following names of united parishes to be considered.

The village of *Burwell*, in the hundred of Staplehoe, in the county of Cambridge, contains the united parishes of St. Andrew and St. Mary, the latter probably succeeding Brigit as the Patron Saint. The name of the place suggests the Well of the Boar. *Burstock*, in the Bridport division of the county of Dorset, has a chapel dedicated to St. Andrew, and the name »Burstock« may also be derived from the Boar. Bridport, on the river Brit, is obviously named after Brité or Bride, and another example of the association of St. Andrew with St. Bride may be noticed in South Wales where the Bay of St. Bride is close to the Shrine of St. Andrew and the Boar carving in St. David's Cathedral.

The Sanskrit name for the Boar is *Baraha*, or *Varaha*, and it looks as if certain surnames and geographical names had been derived, some of them from one form of spelling, and some from the other; those already reviewed, from *Baraha*, and the following, from *Varaha*.

The church of *Bere Ferris*, or *Ferrers*, in Devonshire, is dedicated to St. Andrew, and the parish takes its name from the Ferrers family, whose name in old records, is sometimes spelt »Farer« and »Ferrar«; and, probably, the surname »Farrar« is of the same origin. The ancestry of this family must be exceptionally remote as more than one pre-Christian symbol is associated with it. The family is described in Lode's »Peerage« as »the ancient Barony of Ferrers of Chartley«. The

famous breed of Chartley cattle was their property, and, in common with a few other herds now almost extinct, is the oldest in Britain.

There are Deer supporters to the Ferrers coat-of-arms, and the Deer, representing Narayana, is another pre-Christian symbol. The Horse-shoe, also of Aryan origin, as an emblem, is connected with this family, according to the author of »The Ingoldsby Legends«. »A silver Horseshoe was due from every scion of royalty who rode across one of the manors of the Lords Ferrers«.*)

A situation were two rivers meet was considered of great allegorical importance in prehistoric times, and this occurs at Bere Ferris, where the Tavy and Tamar join at its southern-most angle. Other names which may have originated from *Varaha* are *Ferring* (St. Andrew) in the rape of Arundel, Sussex, *Fersfield* (St. Andrew) Norfolk, and *Firsby* (St. Andrew) in the wapentake of Candleshoe, Lincolnshire.

We might now take Andrew, the White Island, the Boar and Britit in regard to their allegorical origin. We have plenty of evidence that »Andrew« was formerly »Ander«, as in »Andersfield« and »Anderton«. In a small book in the church of St. Andrew Undershaft one may notice that the name was sometimes spelt »Adr«. It may have come originally from that of the Indian sage Nârada, son of Muni, and have passed from »Nârada« to »Adr«, »Ander« and »Andrew«. At St. David's we find Muni, the Boar and Andrew (Nârada?). There is a similar possibility of contraction in the name of Narayana, Hindu King of Shells, with A'an, Keltic King of Shells; i. e., from the Sanskrit *Nârada* to the Keltic »Adr«; *Narayana* to »A'an«; and other names such as *Trivandrum* to »*Tyndrum*« in Scotland, and pronounced with the »Y« long; *Vibhandaka*, an Indian Hunter, to »*Finn*«, the name of the Great Hunter of the Gael, with *Rishyasringa*, the name of the son of Vibhandaka, who was born of a Hind, to that of

*) See »The Spectre of Tappington«.

»Ossian«, the name of the son of Finn, whose mother was a Doe.

Long before the time of the Roman invasions into Britain this island was known to the Cymric people as Y Wen Ynys, or the White Island. It was called Alba, or Alban, a name betokening Whiteness of colour.

Nârada is associated with a White Island, in the *Mahâbhârata*, the second great Sanskrit epic. This White Island was visualized by Nârada from Mt. Meru, in Central Asia. This holy mountain is in the Altai range, formerly called the Sumeru range. From thence issued forth the tenets of the Aryan, or Sumerian faith; and in later days the Hindu religion, the oldest extant at the present time, succeeded the Aryan religion.

Nârada, when visiting »the old sage«, Narayana, on the top of this mountain, had a vision induced through »high *Yoga puissance*« in which he saw the White Island which he afterwards visited in company with other sages. It lay to the North-west and was thousands of miles away. According to Hindu allegory, this is the direction in which Narayana, or Vishnu, manifested himself in the Boar incarnation.

In India the Boar is looked upon as a symbol of Fertility because, following Nature, he was the first agriculturist. Long before Man's appearance on this planet the Boar used his snout and tusk to plough and furrow the land in search of roots, and, incidentally, prepared it for the sowing of Seeds. Thus, the Boar became the emblem of the Fertility Cult. The Seeds, the Sower and the ground in which the Seeds are sown are viewed from both a mental and a physical standpoint. The Fertility Cult includes the preparation of the Mind as well as the material ground, and the mental soil must also be fertile if Seeds of Thought are to produce good results, otherwise the Seeds will be wasted.

For the information of those who are not familiar with Hindu mythology it is necessary to explain that, in his first incarnation, Vishnu appeared as a Fish because Water was

*) *Santi Parva* of the *Mahâbhârata*.

here before Land. Vishnu made his second appearance as a Tortoise, or Turtle because this animal lives partly in the Water, and partly on Land. In his third incarnation Vishnu became a Boar, an animal which lives entirely on Land. There were more incarnations, but not those which concern the present subjects.

As regards the White Island (*Sveta Dwipa*) Nârada seems to have been a delegate of Narayana. After he had been vouchsafed a view of the island he went there at the behest of Narayana.

Brigit, or Brité was revered throughout the British Isles, and beyond them long before she became a Christian saint; she was a representation of the great Aryan Mother as shown by her name. Brité is a form of Bhrati, or Bharati, and coincides in many respects with Sarasvati, of whom Bharati is a form. Bharati is mentioned in the *Vedas*.

The festal day of Brigit in the Christian Calendar is the first of February, and the Indian Bharati is also worshipped at this time, in accordance with the movements of the Moon. Sarasvati is one of the two wives of Vishnu, and represents the *Mind* of the Mother Goddess.

Guinevere, wife of King Arthur, is the White Apparition; she and St. Bee, or Bega seem to be the same character in rather different forms, and both of them to be Sarasvati in the ulterior background. St. Bee, Be Find or Bo Find was the White Cow in pre-Christian Britain, and the White Cow is Sarasvati!

St. Andrew was known as Merrie Andrew in the Middle Ages; he was associated with the Maypole dances outside the Church of St. Andrew Undershaft, and the Undershaft was the Maypole. Nârada, also, has characteristics displaying Merriment, and is fond of playing practical jokes, although a great sage.

The name of Muni may possibly be traced in the place-name »Munslow« in Shropshire. It is also the name of a hundred of this country. The parish of Munslow has a church dedicated to St. Michael, who is also the Patron Saint of Mac-

clesfield, in Cheshire, (the Field of Michael).

In Sanskrit genealogy not only is Nârada a son of Muni, but also Makal. Mahakala, or Makal is a form of Yama, who is god of Death, and also one of the *Adityas* or component parts of the Sun. The personal feast of Yama takes place in the month *Asvin* (Sept:—Oct:). It is held in honour of Kali, or Mahakali, the female form of Mahakala, and the time of year accords with Michaelmas, the Feast of St. Michael. Kali, or Cali is the presiding deity of Calcutta, and represents Night; her festival takes place at Midnight. It must be she who appears with a Black face, or in whose honour some of the Fertility celebrations in Europe are held, in which the men blacken their faces.

St. Michael is well to the fore in Brittany. A tumulus bearing the name of St. Michel shows the pre-Christian origin of this saint; the tumulus is a large one. Mt. Michel was formerly called Tumba. The Welsh word for a sacred pillar is »Twmpath«, and in Prakrit, the popular language of the Hindus, at the time when Sanskrit was spoken, it was *Thumba*, facts which may, or may not show a linguistic connection.

St. Michel of Brittany was formerly known as Mekel. Before the construction of the main road between Carnac and Trinité-sur-Mer the passage-way crossed the stream at the foot of the tumulus. It was closed by a barrier of wood; and, according to tradition, Paotr St. Mekel, himself, stood there during the night, and mounted the backs of late-comers who were making their way home in either direction. But, as a rule, Mekel was not visible. Why should it be St. Michael who concerns himself with the delinquencies of late home-comers? Because he is Time, the Reaper!

Makal, or Mahakala is Siva, third person of the Hindu trinity, and the great Reaper who carries the Scythe of Time. Mahakala is called the Master of Yama. He is Rudra, the terrible Storm-god, and the *Vedic* form of Siva.

The usual sacred spring is to be found at the foot of the tumulus, and it bears the name of St. Michael's Fountain. On the top is a chapel which probably replaced a shrine dedicated

to the original Mekel, god of the Winds. He is still venerated in the form of St. Michel by the fisher-folk; and the women go to the chapel to pray for favourable winds when their husbands and sons are at sea. When these women are dusting the church they push the dust in the direction from which they wish the winds to blow.

The fish-wives and their men-folk of Newhaven, Musselburgh and Cockenzie, near Edinburgh, hold their annual festival at Michaelmas; and, no doubt, their merry-making was once in honour of Mahakala, or Kali, as with the fishers in Brittany.

Makal, as Yama, takes on a legal aspect in an allegorical sense. Yama is Lord of Souls, and functions through Chitra Gupta as Judge of the Dead. The representation of St. Michael in this capacity may be seen in St. Martin's Church, Ruislip, Middlesex, where this saint is represented in a wall-painting, weighing a Soul; and, in Westminster Abbey, on the shrine of Edward, the Confessor, St. Michael may also be seen weighing a Soul, while the Devil stands by, and places his foot on the scales in order to cause them to balance unfavourably for the Soul!

Apparently, Yama, or Saman was worshipped in Ireland under the name of Samhain. The Feast of Saman is still observed in Edinburgh at the time of All Hallows. The worship of the Manes evidently took place here in prehistoric times in the same zodiacal month (Oct:—Nov:) as the Feast of the Manes in India, although, in Scotland, the origin of the festival has long since been forgotten. The Writers to His Majesty's Signet, or Scribes as they used to be called, seem to be closely connected with Saman, and it is possible that the festival is theirs in view of the fact that Saman is Mahakala, an allegorical Judge!

The Writers of the legal profession in Edinburgh seem to have been a caste in former days, as they wear a special dress for royal and civic functions, and take their part as a distinct body of citizens on these occasions. It is worthy of note that

the *Kayashtha*, or Scribe caste of Hindu India claim descent from Yama, or Saman!

It seems possible that Muni, the mother of Makal and Nârada of the Aryans, became in Keltic realms the mother of Mekel and Ander.

St. Michael was known as Micheil among the early Kelts, and there were shrines in his honour on the West coast of Scotland, in the Hebridean Isles and also in Alaska.

Môn is the Mother of Wales, and it does not seem unreasonable to assume that Mon is Muni, mother of the *Deva-Gandharva* Nârada, Leader of the Heavenly Musicians!

Mon, or Mona gave her name to the Isle of Anglesey off the Welsh coast, and »Mon« is a prefix to many place-names in the British Isles, nearly all of which are distinguished by marks of great antiquity, and frequently of ecclesiastical establishments.

The Sanskrit word *Muni* also means »sage«, and Nârada, himself, is a *Muni*. From this may have arisen the English »monk«. Additional letters often creep into words in this country, and the »K« may have been acquired in this connection as in the place-name »Monkton«, which is pronounced locally »Munton«.

Near St. David's is the Well of St. Non, the mother of David, or Dewi Sant, and it may be that both »Monk« and »Nun« issued from this seat of ecclesiastical learning.

The place-names with the prefix »Mon« may refer, either to Muni, as the deifical personage of that name, or to sages. Monymusk and Pittenweem were sub-priories under the Priory of St. Andrew's, and here again we find the name *Muni* associated with Ander, or Andrew.

Loch Monivaird, in Perthshire, covers about thirty acres; and the parish of Monivaird contains »the varied remains of remote antiquity«. Monifieth is near the Car-hills, where there are a number of cairns; and other examples of names with this prefix are Monikie, in Angus (Forfar), and Monimail, in Fife; also Monyash, in Derbyshire, where many relics of prehistoric times are still in being.

Monaquillan, in Tipperary, and Monivea, in Galway, are Irish examples. Monivea may be compared to Moniaive, in Galloway, in the South-west corner of Scotland. There is also the surname »Galloway« to compare with these.

Kilmun, in Argyll, seems allied to these in nomenclature, and to have been a shrine to Muni.

That the White Island is Britain has already been suggested in a book written some fifty years ago, by Colonel Wilford; but so much having been discovered since then, the atmosphere should be clearer now for investigations into this subject.

In the ancient literature of India, probably containing still more ancient matter, facts are clothed in mythological form, as scholars have been realizing of late. It is possible that, in this case, the writer is describing in language which appears to us fantastic, a series of incidents which actually took place although the characters mentioned may be allegorical, or fictitious.

In the *Mahâbhârata* an account of the White Island is given to King Yudhishtira by Bhishma, as having happened so long ago that it had been almost forgotten even in that *pre-Christian* era.

The Welsh bard Taliessin, writes thus of Britain: —

»A numerous race, fierce they were called,
First colonized thee, Britannia, Chief of Isles.«

Here Brigit, Brité or Britannia seems to take the form of the Mother Goddess, Durga, as she holds her Trident. As is not at all an uncommon situation in mythological times, the Island of Britain becomes a personality, none other than Brigit, or Britannia! Taliessin definitely alludes to Britannia (Brité) as an island; who can she be but the *White Island*? Brité, the original form of Brigit in the British Isles, apparently, is identical with Bharati (Sarasvati), the *White Goddess* of the Aryans.

King Arthur and Guinevere are said to have been married at Camelford, in Cornwall, and there is also their close asso-

ciation with Camelot to be taken into consideration. In the earliest versions relating to Arthur, the Arthurian Chronicles, and Layamon's Brut, these and other mythic characters naturally exhibit more of their origin than in the later ones.

The Campbells are »The Seed of Diarmid of the Boar«, and the crest of the Marquess of Breadalbane, one of the Campbell chiefs, consists of the Head of the symbolic Boar. This animal was sacred in Argyll, part of the Campbell country, and also in Lindisfarne, where it might not be mentioned on account of its sanctity.

Members of the Clan Campbell are Children of the Sun; their name in Gaelic is Kammell, and it looks as if there might be some legendary connection with Arthur and the localities associated with him, but only in those areas where he partakes more of the character of the Sun than of the Moon.

The river Camel in Cornwall was also called Cambula, introducing a »B«, as in the case of the name »Campbell«, also of »Cambus Kenneth« formerly »Camus Kenneth« and possibly of »Ombersley«,* the Lea of Uma (Gauri, or Durga, second wife of Siva).

Cademuir, in the Lowlands of Scotland, near the Tweed, is the site of a battle in which King Arthur is supposed to have been engaged, and Cadbury Hill, in Somerset, may be compared to it, philologically. This old British camp was formerly known as Cadeberie, and on the top of it is King Arthur's Well.

According to tradition, Merlin is buried under a Thorn-tree »where Tweed and Powsail meet«; and it was Merlin who built the hall of Camelot for Arthur which is believed to have been on Cadbury Hill, Somersetshire, from which the village of Queen Camel is not far distant.

It is not unlikely that Arthur, sometimes called Ardar, is Aditya (Vishnu), with two wives, Queen Camel (Lakshmi) and Guinevere (Sarasvati).

»Camelot« is spelt »Camalat« and »Kamalat« by Leland

*) See p. 11.

and other writers; and on Elizabethan maps it appears as »Camalleck«, showing that formerly it was sometimes spelt with a »K«. Surely Queen Camel must be Kamala, who is Lakshmi, one of the two chief aspects of the Mother Goddess. Lakshmi represents her Outward form, and Sarasvati, the Intellectual aspect. The Sanskrit name *Kamala* sometimes takes the form of *Kamalatmika*, which may be compared to the English forms, Kamalat and »Camalleck«.

Arthur's Knights of the Round Table may be the Twelve Months of the Year, although their number varies. Vishnu comprises the Twelve Adityas in his one allegorical person; he does not make a thirteenth figure although, in addition to forming the Whole, he is also one of the Twelve.

The Lotus is one of the symbols of Narayana (Vishnu); and one may see it in Winchester Castle, and in a window of the Bodleian Library at Oxford. The design in the centre, supposed to be a Rose, is more like a Water-plant, and the transverse lines in the middle of it suggest the mathematical elaboration of the Indian conventional Lotus, or *Chakra* of Sree, or Lakshmi. The Round Table, in this form, dates from about the reign of Henry, the Eighth, and thus the Tudor Rose probably supplanted the Lotus as an emblem.

It is worthy of note that, in the South-west of Scotland, there is a sheet of water which is sometimes called Loch Arthur, and sometimes, the Lotus Loch! Here is Arthur with the Lotus! There are many more mythological and linguistic links between India, America and the British Isles, as I hope to show.

In regard to Indian matters I have had the assistance of Mr. Akhilachandra Palit of Cooch Behar. This scholar of the *Kayashtha Sabha*, or All-India Association for Men of the Writer Caste, has put at my disposal the fruits of his own extensive research and study in relation to the Aryan system of culture and religion in the East, and its attendant mythology, as found in the original Sanskrit text.

The realm of Nature, as seen in this allegorical setting, is the female aspect of Brahma, or Brahman, the One and

only God; she is Mahamaya, the Great Mother, who reveals herself in many forms. All the lesser goddess forms are contained in her, and she is the mother of the trinity (the Family).

The trinity of the Hindus consists of Brahmâ, the Creator, Vishnu and Siva. Brahmâ, the Creator, is distinguished from the One, Supreme Being by an accent over the last letter of his name. He, also, assumes the shape of the Boar. »Bromfield«, »Bromley« and many other British place-names have originated from this mythic character.

Vishnu, the second person, is the great being who resides in the Sun; and Siva, the third person, is the Sky-god, or Heaven Father. All the numerous deities of the Hindu pantheon are contained in one or other of these three. The trinity is not the Godhead, although contained in It. Hinduism is »Monotheistic, under a plurality of forms«.

Sanskrit literature provides the only key which fits the lock and opens the door, at least partially, disclosing the meaning of many of the Pictish symbols, such as the Bull, the Mirror and the Disc of the Sun on Scottish rocks; it also helps to explain the actions of symbolic personages. The Sun's Disc appears with the Boar on the Knock-na-Gael Stone, and at Dunadd, as in countless instances in British symbolism.

In common with other symbols, that of the Boar forms a link between Keltic Aryans and Indian Aryans, by means of an American bridge, which is supported by tradition from both American Indians, and Indians of India.

St. Michael, in his form of Micheil, shows definite proof of pre-Christian origin by the shrines which were dedicated to him in the West of Scotland, and in Alaska. Little doubt can exist but that the various Pictish symbols and mythic figures were introduced into the British Isles by some of the very early tribes professing the Aryan faith, and with the Druids as their priests.

Burford Bridge (the Ford of the Boar), at the foot of Box Hill in Surrey, is not far from the village of Mickleham where the church is dedicated to St. Michael (Makal).

The connection of Micheil and Ander, or Michael and

Andrew, with the Boar is evident here, and still more so at St. David's with its obvious Aryan beliefs.

The carving of the Boar (*Baraha*) is seen near the Shrine of St. Andrew (*Nârada*), in the town formerly known as *Muni*, the name of the mother of Nârada and Makal, near the Bay of St. Bride (*Bharati*), and situated in the White Island (*Sveta Dwipa*), in a *North-westerly* direction as seen by the sage Nârada from Mt. Meru. Nârada, at the bidding of Narayana, allegorically or otherwise, went to the White Island, the region in which Narayana (Vishnu) manifested himself as the Boar.

What other explanation can be given for this sequence of events, as related in Sanskrit literature, and their reflection in Britain?

Chapter 2.

THE SERPENT AND OTHER TRIBES.

The religious community of the Aryans, or Sumerians, with their head-quarters on the holy Mt. Meru in the range of mountains, formerly called Sumeru, now called Altai, seem to have included many nationalities.

The religion which continues to-day in the form of Hinduism reverts to the Sanskrit *Rig Veda* as its most ancient book, and which may be the oldest book in the world. Orthodox Indian scholars in their own region, place the *Vedas* at a much earlier date than do Europeans, but as the history of the Hindu recedes into a past infinitely longer than ours, it is not an easy matter to be precise with dates.

The contents of the *Vedas*, and of the epics probably contain matter which is much older than the books themselves, even if these are more ancient than the period assigned to them by European scholars. The *Atharva Veda* is thought to be older in its subject-matter than even the *Rig Veda*. It is concerned with the details of ritual, much of which continues among us at the present day; it gives elaborate descriptions of the *Chakra*, for instance, a symbol which is found throughout Britain.

During the Bronze Age, and possibly earlier, the Hindus from Northern India dominated a large portion of the globe, and were politically powerful. In those days accounts of colonizations and happenings of all kinds were handed down by word of mouth by people with scientifically trained and stu-

pendous memories, and when they appeared in Sanskrit literature, they were clothed in mythological garb.

The Chart at the end of the book gives a rough idea of the world as they saw it. Followers of the Aryan religion, or culture, spread far and wide. These beliefs pervaded America in the form of Shamanism, and possibly in other forms as well.

The Aryan peoples have left traces of themselves in the various legends and mythic characters in Keltic and other regions; and although they may have altered considerably in some cases, nevertheless, they seem to have retained many of their pristine characteristics.

The people of the Sidh and the Gandharvas of India worshipped Soma, or Can, the Moon-god, as their special deity.

Bali, or Vali is King of the Netherworld (Patala), and appears to link together India and Great Britain by a route across America, which stands roughly in relationship to India as the Netherworld, or Antipodes. Britain is called the Island of Bali, and Bali seems to be Balor, a Fomorian, or god of Night. He is a grandson of Indu; and, in Hindustan, Indu is a name for the Moon-god. Bali or Balor sometimes appears to be a form of Kian, or Can, the Moon-god, although he is generally regarded as a Sun-god. It may be that he eloped with Ethne (Tara). If this be the mythological case in the British Isles, it would coincide with the Indian tale, in the *Matsya Purana*, in which Can, the Moon-god, elopes with Tara. The Pillar of Bal-nath in the State of Rajputana, is dedicated, not to Vishnu, the Sun, but to Siva, the Moon-god, and represents the Siva *linga*.

Budh, the beautiful son of Can, or Soma, and Tara, is the planet Mercury; and, in at least some respects, Lugh (with the »G« pronounced) resembles Budh; Lugh is the son of Ethne and Kian of the Kelts.

By following the tracks from Asia to America, and from thence to Britain by the pathway of tradition there is much to be considered in regard to Indo-Keltic affinity.

Alexander von Humboldt expressed the opinion that there may have been an empire in the North of America between

the latitudes 36° and 42° composed of people in an advanced state of civilization, superior to that of the Mongols, or Tartars, of Central Asia, and he thought that the founding of this empire preceded the Mongolian invasion.*)

The invaders made their way with great difficulty**) across the narrow strip of land which existed at that time between the two continents, Asia and America. This land-passage is now under the water of the Behring Straits, but to no great depth even at the present time.

The first person to lead an expedition to the Netherworld from Asia may have been Sagara, King of Ayodhya (Oudh), an ancestor of Rama, of the *Ramâyana*. Sagara is recorded as having »dug the ocean«, with his sixty thousand sons.

Many, possibly hundreds of years later, Râvana, King of Lanka, set forth on a journey of military adventure, in which he used aeroplanes!***)

Valmiki, author of the *Ramâyana*, tells how Râvana visited Patala, where he found Daityas and Serpents already established in splendid cities which might well answer to some of the buried cities of America.

The Daityas were of huge stature, and the Fomorians of Britain correspond to them in this respect, and also as Water-gods. The Daityas, in so far as they were human, must have been closely associated with the Serpents in their peregrinations into new territory. Râvana, to whichsoever set of people he belonged, was also very big.

When on these expeditions Râvana took with him, as one of his generals, Prahasta; and this officer is mentioned later on in connection with the great struggle against Rama, as carrying a Serpent standard.

The Nagas, who included the Serpents, evidently played a conspicuous part in ancient history.

The Rakshas, or Rakshasas, when outside the realm of

*) »Narratives, vi., 323—324.

**) According to the Kiché MS.; see Tylor's »Early History of Mankind«.

***) See »Matter, Myth and Spirit«.

mythology, may have been a lesser tribe contained within a larger one. The *Ramâyana* relates how the Rakshas, under Râvana, found their way to Patala; and how when King Râvana arrived in the city governed by Vasuki, or Sesha, »he brought the Serpents under subjection«. Sesha of India is a king, or deity of the Serpents in the Netherworld, and therefore it looks as if Sesha (popularly Shesha) were the forerunner of the numerous Shoshonee, or Snake tribes of North America.

Rasatala, one of the seven divisions of Patala, was »the abode of Serpents and Asuras«, and was »under the rule of Bali, Sesha and other chiefs«. Bali, in allegorical or human form, »took up his residence in Patala«. He seems to have gone to the Antipodes (America) after it had been occupied for many centuries by Aryans like himself; he then appears to have gone from thence to Britain, »the Island of Bali, Beli or Bel«.

The Nagas, when recognized as Snake tribes,*) seem to have inhabited North and South Dakota, Idaho, Ohio and Wyoming, with the Snake, or Lewis River running through their huge territory.

The Horned Serpent was the god of the Muskhogean Confederacy in America, and of its descendants, the Choctaws, Cherokees and Creeks, etc. The Creeks had a Fire ceremony which they called by the name of Pushtika, a word composed of two Sanskrit syllables!

There are many mounds in America shaped in the form of a Serpent, especially in the State of Ohio, the name of which may have emanated from the Sanskrit word *Ahi*, a Snake.

A fort was discovered in Ohio which has an earthen enclosure, terminating in two mounds, with a paved way between them.

Taking everything into consideration one does not seem to be propounding a very nebulous theory if one suggests that the Aztecs of Mexico derived their name from Astika of India.

*) See the Encyclopaedia Britannica for the Snake Tribes in America.

Mr. Bhattacharya, the author of »Indian Images«, speaks of a statue of Manasa holding a child in her lap, and suggests that the child is Astika; Manasa is the same deity as Nagamata, mother of the Nagas; and Astika is the nephew of Vasuki, King of the Naga tribes in the Netherworld. The words »Astika« and »Swastika« have terminating syllables which correspond precisely with the last syllable of Pushtika, the name of the Fire ceremony of the American Indian Creeks.

It is recorded of Astika that he »had great gravity and intelligence, and was reared in the palace of the *Snakes*«. This leads one to a consideration as to whether Astika may not have been a hero, or god of the Aztecs of America, and the originator of their name. There are more points stressing this possibility.

Mr. Bhattacharya writes: »She (Manasa) is flanked with a canopy formed by seven hoods of cobras. 'Manasa' means 'mindborn'; it is also a name for the Cactus-plant. This plant is useful in curing snake-bites, ad a certain kind, called *Phani-Manasa*, has the appearance of a cluster of expanded hoods of cobras, which may explain the origin of this goddess.«

It is rather a strange coincidence, if coincidence it be, that the coat-of-arms of Mexico should include an Eagle holding a Serpent in its mouth; and that there should be a Cactus-plant on these armorial bearings. It is on record in India that the Eagle destroyed the Serpent!

When King Janamejaya was persecuting the Serpents in Northern India, and their complete extermination was in view, a Hindu sage called Astika, induced him to forego his activities against the Nagas. The name »Aztec« suggests a corruption of »Astika«, and, under these circumstances, it does not seem improbable that the Snake Aztecs of Mexico derived their name from the Serpent Astika of India.

The sect of Shamanism, the cult of Yama, or Saman, may still be traced among the Siwash Indians of America. They regard Mt. Takhoma, in the State of Washington, as sacred. The name of this mountain is composed of two syllables, the last is Sanskrit; but the first is of doubtful origin, possibly

Sanskrit. *Tak* is the first syllable of Takshasila, the stone fort of the Naga chief, Takshaka, in Northern India. *Homa* is found as the termination to another American geographical name, that of Oklahoma. *Homa* is a sacrificial rite.

Soma is the drink offered to the Aryan gods. »Takhoma« is said to mean »the mountain-breast of Milkwhite Waters«; and, in India the divine beverage *Soma* is described as »the juice of a milky climbing plant«. This mountain is now known as Mt. Tacoma, or Mt. Rainier.

Brigit, a Serpent deity, worshipped at Candlemas, the festive season of Soma, or Chandra, the Moon-god, is associated with the Dandelion, containing a milky substance.

In addition to these signs of Sanskrit nomenclature in America there is the name of the Narada Waterfall on the holy mountain of Takhoma. The sage Nârada of India, it will be remembered, was a Gandharva, and Soma was the special deity of the Gandharvas!*)

The British dominion of Canada bears a Sanskrit name, and is known in Germany as Kanada. A sage in India of the name of Kanada founded a School of Philosophy in which he set forth the atomic theory.

Yama, or Saman is depicted in gruesome shape, as an Alaskan god, in a model which may be seen in the State Museum of Berlin; and we may recall that there were shrines to Micheil in Alaska, and that Micheil is manifestly Mahakala (Yama).

Kubera, or Kuvera, the Hindu god of Riches, is Chief of the Yakshas, who »milked the earth«, and apparently crossed the seas in order to facilitate the operation. Their particular deity was also Soma, the Moon-god.*) The territory of Kuvera is in the North (of America?). Kuvera was turned out of Lanka by his half-brother, Râvana, who took possession of it; and Kuvera seems to have sought refuge elsewhere, and treasure in other lands. Alaka, the capital of Kuvera, suggests the

*) See »Indian Images«.

name of the gold-seekers country of Alaska on the North-west coast of North America, where the cult of Shamanism was in vogue.

One of the titles of Kuvera is Nidhipa, i. e., Protector of *Nidhis* (Riches), and when explorers in India were looking for treasure they worshipped Kuvera, who has exhaustless wealth *in the form of gold*. The gold is kept in a jar guarded by Dragons.

Nagas are said to be treasure-hiders, that some of them were treasure-seekers who discovered the gold mines of Alaska, does not seem to be quite beyond the range of probability, especially when the fact is taken into account that traces of their deities are to be found in that region.

Kuvera is Pingala, and Pingala may have found a Keltic counterpart in Fingal of the British Isles. There are at least two Serpent Mounds in Scotland, one at Largs, in Ayrshire, and another, and better known one near Loch Nell, in Argyll; the latter is in the parish of Kilbride (the Shrine of Bride). This neighbourhood is associated with Fingal, King of Shells, who presides over a well near the Serpent Mound, and is the possessor of the famous Cave, near Iona.

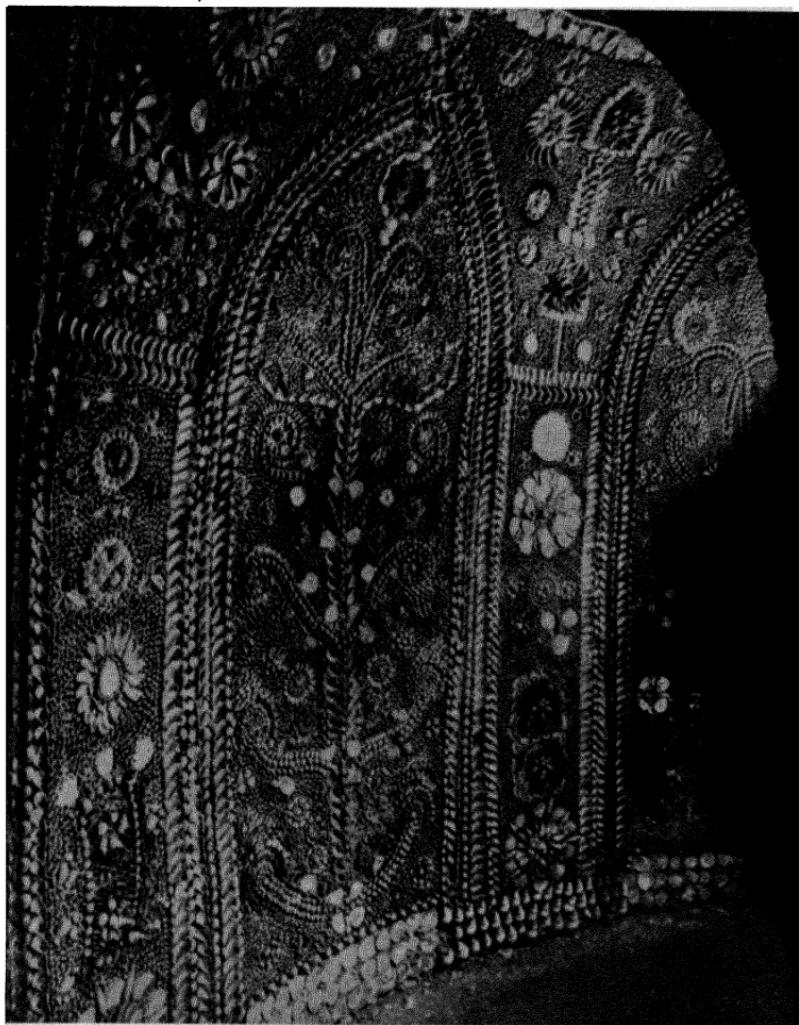
There are many relics of the Serpent emblem in Britain. The remains of the great shrine at Avebury, in Wiltshire, proves it to have been one of the largest Serpent temples in the world, rivalling some of the ancient structures in America. The shape of the Serpent at Avebury has been clearly demonstrated by Stukeley.

The large temple at Carnac in Brittany is supposed to represent the convolutions of a Serpent; and Brittany probably received its name from Brité, or Bride, a Serpent deity.

The wonderful grotto at Margate is serpentine in form, and is evidently of great antiquity. It has attracted the attention of orientalists on account of the symbolic shell ornamentation which decorates the walls, and which is accomplished so skilfully that it could not be reproduced in these days.

At the entrance to the Grotto a tiny figure was to be seen not long ago. It sat in a contemplative attitude, and held a

Cup. In the interior, and on what is called the Snake panel, there is this pattern of Two Serpents; and the Two Serpents

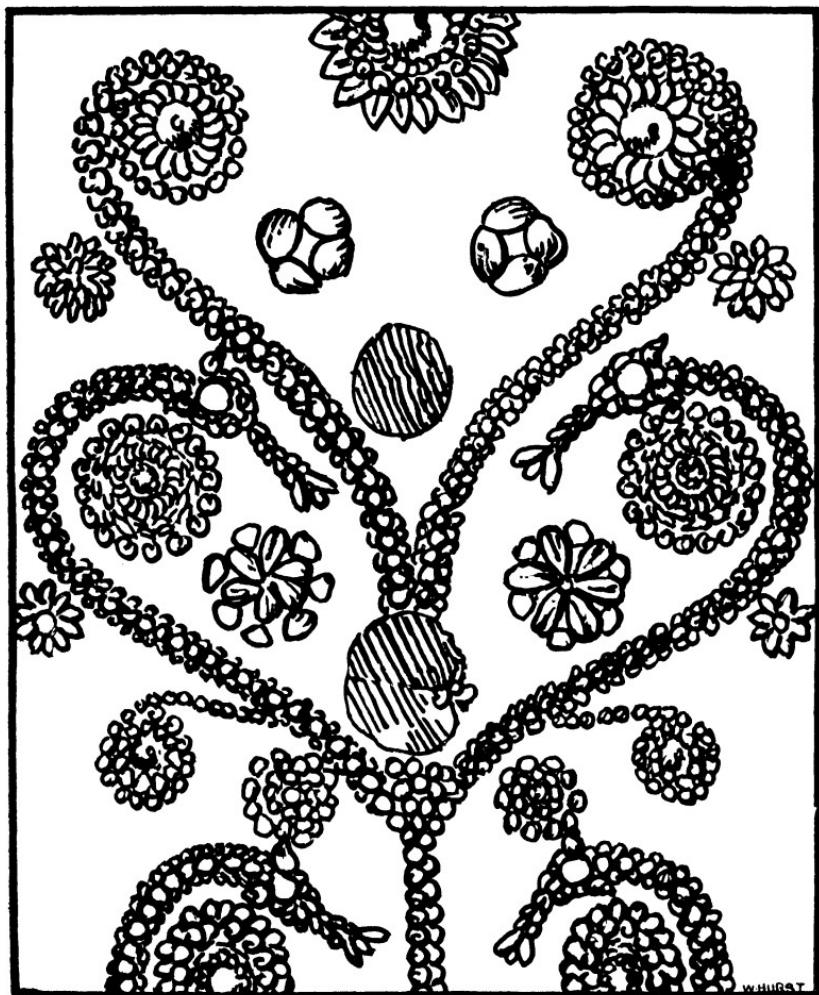


Serpents in Margate Grotto.

may be seen on a bracket below the central oriel window over the doorway of the exceedingly old Star Inn at Alfriston, in Sussex.

There are two places in Scotland of the name of Nigg,

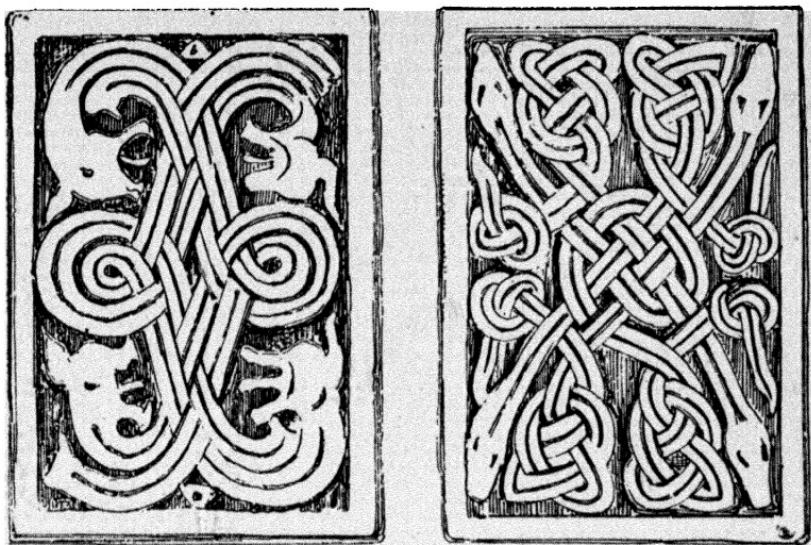
one in Kincardineshire, adjoining Aberdeen, on the Bay of Nigg, the other in Ross-shire, and both show signs of great age.



Serpents in Margate Grotto.

The Kincardine Nigg has the ancient chapel of St. Fittick; and at Nigg, in Ross-shire, there is a cross on which are incised mythological serpentine forms. This remarkable stone is described as »One of the most graceful of the Pictish obelisks«. Chandwick, Nigg, may be named after the Moon-god, Chand,

or Can. The illustration below of a carving at Chandwick is a wonderful specimen of Keltic ornamentation with intricate designs, combining Serpents and Dragons.



Serpent design at Nigg.

The name »Nigg«, as also that of Nignol in Brittany, may have originated from *Naga*, or from *Nagi*, a Lady Serpent.

The emblems of the Serpent and Dragon are identical as regards symbolism; and they are the heritage of the Nagas, and the descendants of the Nagas.

A »dragonesque« emblem was found in the Orkney Islands (Dorkaine), part of the mythic kingdom of King Lot, or Loth, father of the Serpent deity, Cuchulinn. He, himself, may be identical with Budh, the Dragon of Wisdom; and Cuchulinn a form of Peredur, the Indian Pururava, son of Budh, or Budha.

The *Swastika* emblem, found on burial urns in the Keltic regions of Europe, and in America, testifies to the imprint of Naga footsteps; and also to the fact that, in at least some respects, their religion was Aryan. The urns which have been discovered with this mark upon them are among the most

definite signs of the presence of tribes following some form of Aryanism. *Cremation is one of the four cardinal tenets of the Hindu religion, successor to the Aryan religion.*

The *Swastika* is one of the oldest symbols in the world, if not actually the oldest; and it is the emblem of the Nagas. Reference to this symbol is found in Sanskrit literature; and it is probable that the Saltire of the Picts, and the crossed Swords of the Scottish Sword Dance are founded upon the *Swastika*.

The Serpentine in Hyde Park is suggestive of the Nagas. At the Eastern end is the bridge overlooking a small pool where the water begins to flow underground. Here there are some springs, and immediately below the parapet the ground begins to slope. At the foot of this incline is a large stone, or monolith affording evidence of Druidic association in the past.

Through a grant of Edward, the Confessor, there is a connecting link with Westminster Abbey, but there may have been communication between the springs and the grounds of the present abbey through the working of a Druidical settlement at Westminster long before this date.

Between Sheffield and Glossop is the Snake Pass. The chief deity of the Algonkin Indians is Glooskap (Glossop?); and he is equated with Votan, the Snake deity of America who makes the assertion that he is a Serpent of the line of Chan,* pre-sumably Can, the Moon-god. When Votan makes this announcement he seems to be explaining that he is of the Serpent race, so prominent in the Northern states, and that he comes of the line of Can, or Chandra, the lunar deity.

The Algonkins worship the Great White Hare, the Moon. Pillar-stones in the British Isles were often occupied by deifical personages, as in India. These formed little shrines, and it may be noticed that there are several Hare-stones in Britain. One of these marks the division between the parishes of Cruden and Peterhead. Cruden was part of a Pictish kingdom, and had a Druidic temple.

*) See the Popul Vuh.

Very important as regards prehistoric research is the discovery made by Mr. Ludovic Mann and others as recounted in the »Times« (19. 9. 38, and previously) of a Serpent temple at Knappers, near Kilbowie, not far from Glasgow. The name »Knappers« may be connected with Knapdale, and with the Ball-game played in Pembrokeshire under the name of Knappen. The find at Knappers is a wooden structure, said to be »the finest prehistoric building in wood yet discovered«. »The vessels found in this temple belong to the Stone Age and the succeeding Bronze Age«. The temple contains *a large number of Serpentine figures!*

The Sanskrit word *Sarpa* (pronounced somewhat like »serpa«) gives the impression that the English word »serpent« is derived from it. The old Cornish word for »Serpent« was »Sarf«; »F« and »P« being interchangeable, this produces »Sarp«, is it not a lingual bridge between the two?

Near Wiesbaden, in Germany, and where there are traces of the Kelts, there is a place called Schlangenbad, or the Bath of the Snakes; these may have been human Snakes, as there are signs of prehistoric people in the neighbourhood.

The Sun-god, Lugh, otherwise Lot, King of Lothian, who is also the planet Mercury resembles Budh (Mercury) of India, as Lugh is god of the manifold Sciences, and both represent the Dragon of Wisdom. Budha is quite distinct from Buddha, the ninth incarnation of Vishnu, and the founder of Buddhism, and is very much older.

Cuchulinn, or Kukil Can is the Feathered Serpent, and a son, or part of Lugh. Sometimes he appears to be identical with Eochu, but as a Serpent deity he seems to be more closely connected with Lugh.

The Feathered Serpent who appears in Mexico and among the Mayas is an important deity of the Serpent tribes, and this gives support to the theory which I am venturing to put forward that the Serpents, or Snakes came to Britain, *via* America. Kukulcan of the Toltecs, and Quetzalcoatl, or Quetzalhuacoatl of Mexico were both Serpent deities, as also Votan and Gloos-

kap. Votan is probably identical with Wotan, or Odin, the Scandinavian Dragon.

Cuchulinn is called Setanta. The tribe Setantii, who inhabited the County-Palatine of Lancaster, were known in Wales as Cocholyn, and it is obvious that the Setantii took their name from this deity of the British Isles. It is probable that the Setantii were a Serpent tribe, or clan. These early tribes left many signs of the Aryan religion in the British Isles and Brittany; the names »Setantii« and »Setanta« are almost identical with *Sitanta*, one of the spurs of the holy Mt. Meru, in Central Asia.

In the realms of mythology Sitanta is the resort of *Siddhas* and *Gandharvas*, (Heavenly Musicians), of whom Nârada is the Divine Leader.

What is the origin of the Irish name »Tipperary«? There is a state in India called Tippera, as is well known to those familiar with that country. It is called Tripura by the Bengalis, and is under the Province of Bengal, like Cooch Behar. Tripura is a name for the Mother Goddess in the form of Durga, the second wife of Siva, and identical with Uma and Gauri. The name »Tippera« originates from a hill-tribe, the members of which claim to belong to the *Kshatriya* caste; the second main caste of Hindu India, formerly that of Warriors and Kings. May not some of the original Tippera tribe have settled in that part of Ireland which is now the county of Tipperary? Bansha, in this county suggests Bean-Sidhe (pronounced Banshee).

The Nagas in Bharatakhanda (Northern India) were divided into clans. Sir Grafton Elliot Smith drew attention to the proficiency of the Nagas in navigation; and the Abbé Domenech remarks, in connection with America, that: »the division of tribes into clans, as in the Highlands of Scotland, exists among the Red-skins from time immemorial.«*)

The tribe Taxilii inhabited the tract of land now known as Aberdeenshire, and these are the people who are the most

*) »Seven Years Residence in the Great Deserts of North America.«

likely to have come from Taxila (Takshasila) in Northern India, when comparisons are made between the names Taxili, Taxila and Takshasila, »Taxila« being a European contraction of »Takshasila«.

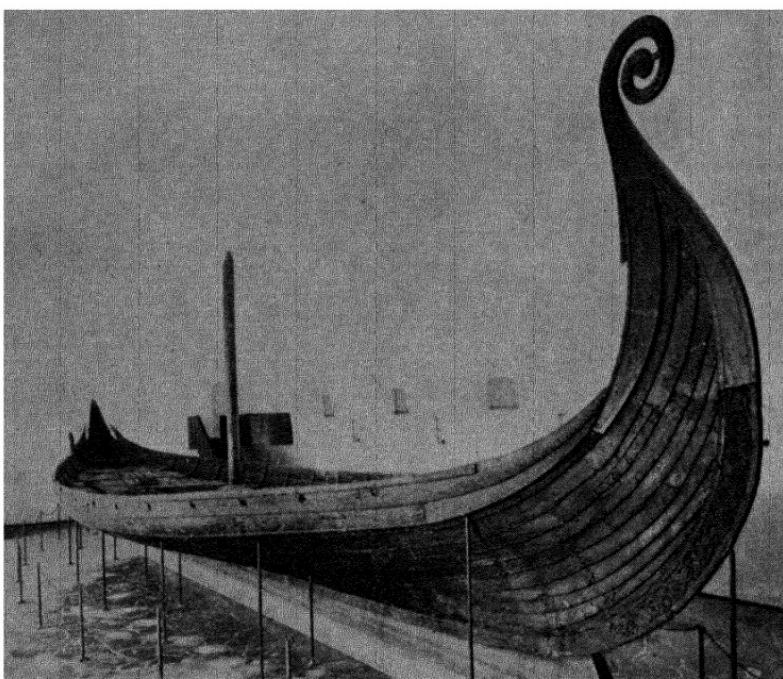
According to the *Ramâyana* the province of Gandhara, in Northern India, was invaded by an army of Rama, led by his half-brother, Bharata, in conjunction with the uncle of Bharata, who sent troops to assist his nephew. There are several Bharatas, one of whom is spoken of as »a royal saint«, and is mentioned in the *Vedas*. The name is an important one; Bharatavarsha is the realm of King Bharat, »a worthy descendant of Manu, the Self-born«. The Bharatas must have comprised an immense tribe.

Rama's half-brother, Bharata, founded the City States, or Boroughs of Takshasila and Pushkala, in Pushkalavati, in what are now the districts of Peshwar and Rawal Pindi; and he placed his two sons as rulers over them. The Sanskrit word *Pura* is the equivalent of the English word »Borough«, and the Scottish »Burgh«. At Guildford, in England, the word is to be seen, in a notice relating to the Castle, in the form of »Burh«, omitting the »G«, and which may be the original. In India, to this day, the word *Purusha*, amongst other meanings, stands for Townsman, or Burgher. It seems probable therefore that »Borough«, indicating a self-governing town, originated from *Pura*, the Sanskrit designation for a City State; and that *Pura* or *Pur*, the termination of so many place-names in India, is identical with »Burh«, the old British form of the word »Borough«.

In the *Adi Parva* of the *Mahâbhârata* there is a description of the *Sarpa-satra*, or Serpent sacrifice. This was performed by King Janamejaya at Takshasila many years, or perhaps, centuries after its foundation. When divested of its poetic and outer shell it reveals a ghastly war of extermination waged against all the Serpent tribes of that district. Their fallen fortunes may have caused a remnant of them to leave their country, and to make their way as refugees to America and Britain, having been saved through the good offices of the sage Astika,

who pleaded successfully for the cessation of the sacrifice and the lives of the Serpent people.

A figure of Kuvera, god of Wealth, was discovered at Taxila, and similar figures were found in the Peshwar district. There were both male and female forms of this deity.



Serpent Viking Ship.

Skanda, the Field-marshal of the Army of the gods, appears to have given his name to Scandinavia, and also to have supplied the word »Scandal«, meaning »Battle« to the Gaels; he is a form of Mangala (Mars), also of Kartikeya.

The first inhabitants of Scandinavia, or the first semi-cultured inhabitants, seem to have gone thence from the British Isles, and to have retained the symbolic Dragon in their midst. This is the Dragon which the Welsh have to-day as their national emblem; and it may be perceived by observant people in a variety of old carvings in all parts of Britain.

An illustration of a Ship is given in »Early London«,*) and it has a Serpent, or Dragon at the prow. This may not have been a very unusual figure-head for a ship in those times, but it is worth noticing; the stern of the ship is formed by the tail of the Serpent — the Ship is in fact a Serpent!

While in Norway for the Prehistoric Congress held at Oslo in 1936, I noticed that the Gokstad Viking Ship has a line of round shields on either side of it, representing the originals which were sixty-four in number, and in alternating colours of *Black and Yellow*. These colours, attributed to King Arthur, Uthr Pendragon and St. Antony, may have been those of the Serpent tribes. Black and Gold are the colours of Ananta, or Sesha, the great Serpent deity of India.

The bow of the Viking ship found at Oseburg, and described by Professor Schetelig of Bergen, is in the shape of a Serpent, or Dragon, like that illustrated by Sir Walter Besant, and is called the Serpent Ship. It is a very large open boat made entirely of oak, and of tremendous strength, not to be matched in these days when wood is the only material in its composition. It became the grave of a queen.

I am indebted to the Archeological Museum at Oslo for their kind permission to reproduce these photographs of the Serpent Ship, and of the wooden plaque found inside it.

The disc discovered in this ship resembles an Indian *chakra*, or sacred Wheel. There are many varieties of *Chakras*, or *Yantras*, all with deep allegorical meanings. One of these *Chakras* is the Wheel of Lakshmi, or Sree; and another kind is one of the four symbols of Narayana, the great Serpent who floats on the Cosmic Ocean. The Disc, or *Chakra* of Narayana represents the Mind whose thoughts, like the weapon, fly swifter than the Winds.

The Dragon ornament, so frequently seen in Norway, was used in the first instance for secular buildings; but in those times these were hallowed also, and cannot be looked upon as entirely secular if they were under Aryan influence.

*) By Sir Walter Besant.

The Dragon decorates the exterior of the little stave church at Borgund, near Laerdal, which is dedicated to St. Andrew. The church dates back at least to the thirteenth century, although constructed entirely of wood. The ground on which it stands was probably sacred for hundreds of years before

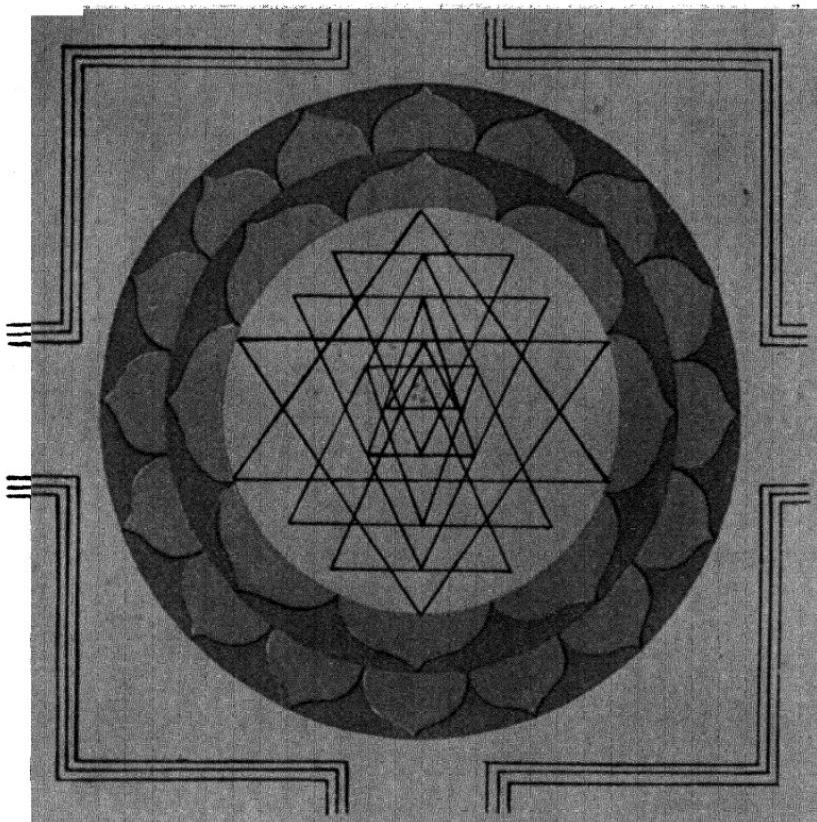


Plaque in Serpent Ship.

that. St. Andrew and Bride are also associated here, and I thought I saw the remains of a Druidic Circle not far away?

Carvings of the Cross of St. Andrew ornament the interior of this tiny Norwegian church, but the cross is frilled, and has a boss in the centre proving that, as a symbol, it is older than that of the apostle St. Andrew. This symbolic frilling is seen in Hindu architecture, one example of which is that at Dimapur, in the Naga Hills of Assam, and mentioned by Ferguson. There are illustrations in his book of huge elaborately carved pillars on which this frilling is included.

The style of the Norwegian church at Borgund is likened in the guide-book to that of an Indian *pagoda*. A *pagoda* is correctly described as Indian because the word *pagoda* is Sans-



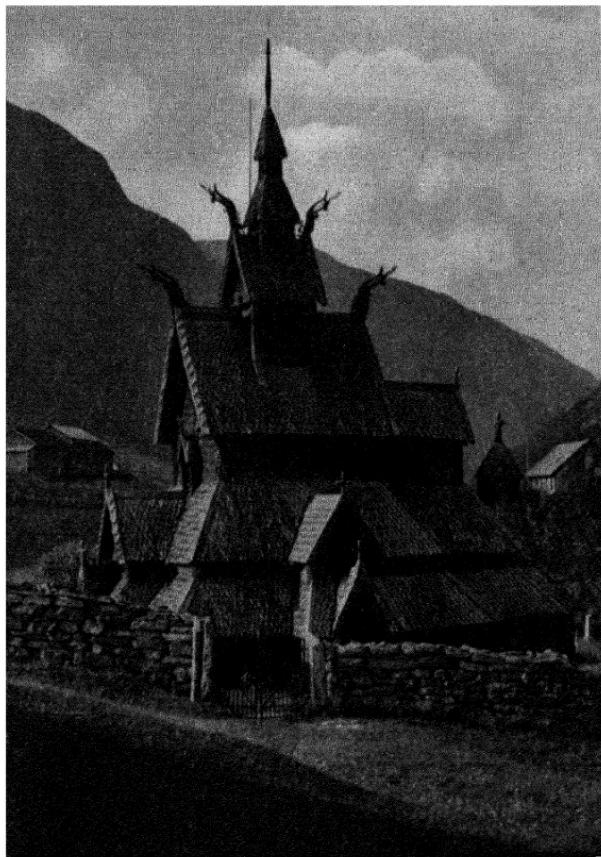
Chakra.

Drawn by M. Mitra of Cooch Behar.

krit, although, possibly, more familiar to us in connection with China. It seems probable that Chinese pilgrim-students took back the idea to China, after studying at the famous Buddhist university of Nalanda, near Gaya. Mr. Dutt describes the style of a typical house in Bengal as having cornice brackets which project from under the curved beams upon the verandah of the house, their outer ends supporting the eaves-

board.*) The curves, a distinctive feature of Chinese architecture, are probably also of Indian origin.

Hieun Tsang writes a description of the monastery and



Stave church at Borgund.

says: — »The houses of the monks at Nalanda were each four stories high. The pillars were ornamented with Dragons and beams resplendent with all the colours of the rainbow the roofs were covered with glazed tiles of brilliant colours«. Here is the Dragon in its original setting, or at least as far as written records take us.

*) See »Living Traditions of the Folk Arts of Bengal«, by G. S. Dutt, I. C. S., in »Indian Art and Letters«, March, 1935.

The Hindu trinity, Brahmâ, Vishnu and Siva, are represented with Serpent hoods on old temples near the Ganges; and it would seem that the Nagas, although racially not the same set of people as the other Aryan tribes, were nevertheless in some way closely associated with the Aryan religion.

There is a certain kind of Snake in India which has a *Swastika* on its expanded hood; as this was the emblem of the Nagas, and is found in many countries, it seems to point to the diffusion of the Serpent tribes, and also to their one time connection with the Sanskrit language.

Some of the linguistic ties, as alluded to below, have already been mentioned, and others will come in later.

Pure Sanskrit.

Canada, Cree, Narada, Maya, Rama.

Canada, the name identical with that of the Hindu sage who propounded the atomic theory.

Cree Indians, with a name similar to that of the river Cree in Galloway, Scotland, and that of St. Catherine Cree, in London; the latter, with a Wheel in one of the windows, the Wheel of St. Catherine and *Chakra* of Sree of India.

Sree is frequently alluded to as Cree in the *Mahâbhârata*. In an earlier form the initial letter of this name was hard, with the sound of »K«; and is thus identical with the name of the Cree Indians of North America.

Narada, the name of a waterfall on Mt. Takhoma, or Rainier, identical with that of the Indian sage, son of Muni, and who was noted for travelling over sea and land.

Maya identical with Maha Maya, the great Aryan Mother.

Rama, the name of a tribe in Central America, identical with that of Rama, hero of the *Ramâyana*.

Possible derivations from Sanskrit.

Alaska, Niagara, Homa, Tulsa, Ohio, Shoshonee, Pipil, Uruguay.

Alaska from *Alaka*, the name of the capital of Kuvera, Hindu god of Riches, and whose wealth takes the form of gold!

Niagara from *Nirjhara*, which Sir Monier Williams interprets as »A waterfall, cataract, mountain torrent, cascade«.

Homa, the termination to *Takhoma* and *Oklahoma*, the latter, a State occupied by Snake tribes, and in which there is a place called *Tulsa*, similar to the sacred *Tulsi* of India.

Ohio inhabited by Snake tribes, from *Ahi*, a Snake.

Shoshonee, or Snake tribes of America, from *Shesha*, the popular form of Sesha, the name of the Serpent deity of India, who ruled over Patala (the Antipodes).

Pipil, the name of a tribe in Central America, from the sacred *Pippal*-tree of India.

Uruguay from Urugaya, a name for Vishnu; and there may be many others identical with, or approximating to Sanskrit.

Guatemala from Ketumala.

Chapter 3.

THE SYMBOL OF THE DEER.

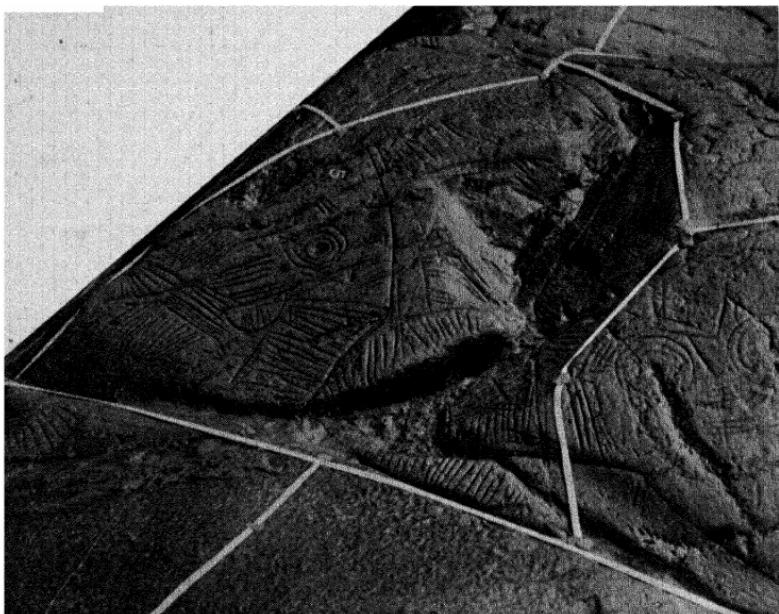
The emblem of St. Kentigern is a Stag. Themis, the mother of Kentigern, is the wife, or daughter of Lot, King of Lothian, who appears to be Lugh, the Sun-god. According to tradition, Themis, or Thenew was violated by Ewen, King of Cumbria, who seems to have been one with the mythological Eochu, or Eoghan, Priest-king, or Priest-Warrior at Tara, in County Meath, Ireland, where formerly a famous Druidic settlement was established.

Although Thenew did not submit to it voluntarily she was punished for this assault. By King Lot's orders she was placed in a two-wheeled cart, and precipitated from a steep rock which is thought to have been Traprain Law in Haddington, and which was previously called Dunpeledur.

That Thenew was a deity can scarcely be contested. The cart in which she was sitting was overturned, but she escaped unhurt, and a beautiful, limpid fountain sprang from the spot where the cart fell. It is recorded that: »She was set in a cart on the top of a mountain«, and this shows the tale to be allegorical, and mythologically localized, because Traprain Law is not a mountain.

The tracings, or scratchings on this rock are very strange, and certainly picture the result of this episode, as related in

the Aberdeen Breviary. »The prominent portions . . . of the cart of their own accord, perforated the hardest stones, leaving a perpetual mark«; and one may see the marks on the rock two thousand, or more years afterwards!



Rock Drawing on Traprain Law.

But King Lot was displeased with the result of this event, and Thenew was sent to a place with the very significant name of Aberlady, on the coast of Fife. She was sent away »in a shallop made of osiers, and covered with hides and pitch«, »without a rudder, to be swallowed up by the dreadful and unfathomed ocean«. Thenew was »wafted to the Island of May«, at the mouth of the Firth of Forth; and then »tossed by the waves of the sea, sustained by a prodigious attendant

*) By courtesy of the Society of Antiquaries of Scotland.

shoal of fishes» — she was miraculously conducted in a Coracle, or Curragh, against the stream, to Cullenross, or Culross, where her son, Kentigern, was »born beside a smouldering Fire on the beach. Thenew and her child were rescued by the monks of St. Serf, and Kentigern was educated at their school, teaching the boys, or the monks, how to produce Fire.

The Abercorn church, on the southern bank of the Forth, is dedicated to St. Serf, or St. Sair: and, viewed from an allegorical standpoint, the emblematic Stag appears to be none other than St. Serf, himself. Antelopes support the coat-of-arms of the Duke of Abercorn.

Saar, a Doe, is the mother of Ossian, and it would seem that »Serf«, »Sair« and »Saar«, and also the French word »Cerf«, originated from the Sanskrit contraction *Sar*. Sarnath (Sanskrit, *Sarayanga*-Deer: *Natha-Lord*) is the name of a renowned Deer forest near Benares, where Prince Siddartha preached his first sermon. According to the Buddhists he thus »Set in motion the Wheel of Religion«. The emblems of the Wheel, or *Chakra*, and the Deer may frequently be seen together, carved on Asokan pillars.*)

Ossian, son of Finn, a Hunter, is probably a symbolic Deer, (and his mother, the Scottish Unicorn), coinciding with Rishyasringa of India, son of Vibhandaka, a Hunter. »Ossian«, or »Roscrana«, probably owes its derivation to »Rishyasringa«.

Mriga-Sira means »Head of a Deer« (*Mriga*-Deer: *Sira*-Head), and is the name of one of the twenty-seven constellations. It gives the name *Mriga-Sira* to the eighth lunar month of the Hindu Calendar. This month is also known as *Agrahayana*, »the beginning of the Year«: and the word »Agrahayana« seems to have been converted by the Greeks into »Orion«. At one time the Hindu year began at the commencement of this month which covers the latter half of November, and the first half of December. The Keltic year also began at this time, in very early days.

This month is associated, mythologically, with the Deer,

*) See »Cambridge History of India«.

as also the constellation of Orion, which is astronomically connected with *Mriga-Sira*.

During the fierce encounter which took place between Siva and his father-in-law, Daksha, when gods and mortals fled in terror, the Deer leaped into the Sky. According to Hindu mythology, it may still be seen in Orion, pursued by the Great Hunter, Siva.

The Feast-day of St. Nicholas, the sixth of December, falls within this month. He is Santa Claus, who drives a team of Reindeer. St. Nicholas is the Patron Saint of Abbot's Bromley, Staffordshire, and Reindeer horns are given out from the church by the Vicar, to the men who perform the Horn-dance.

The account of Kentigern's birth, when viewed in the light of Aryan mysticism, would indicate the birth of a Son through Fire and Water, the masculine and feminine elements of Creation. Allegorically and actually the Sun and the Moon together cause the fusion necessary for the production of the Seed, or Son. Kentigern was »born of the waters«, like Agni, the Indian Spirit of Fire; and the mother of Kentigern appears to be a form of Apah, or Narayana in feminine form, the Cosmic Waters.

In Aryan allegory a river, or the mouth of a river is represented as *Apah*, and we may compare the English word »Aperture«, and the Gaelic prefix »Abar«, converted into »Aber«, with this Sanskrit word *Apah*. The prefix »Aber« makes its appearance in numerous instances in the British Isles, in the neighbourhood of a sea-coast, or for an estuary, or geographical aperture.

Aberlady is assuredly connected with the Divine Mother, represented in this instance by Themis. The mother of Kentigern arrives in a Coracle (the Boat of the Sun), and all is enveloped in an allegorical atmosphere, with the smouldering Fire, and the reception by the mythic figure of Serf, or Sair.

Themis, impersonating the Cosmic Waters, is also the Spirit of the river Thames, from whom, obviously, it received its name. Sanskrit literature throws much light upon the significance of Keltic allegory, and this is an example. The

sacred Tamasa, mentioned in the *Ramâyana*, the first great Sanskrit epic, may have given its name to the Thames, and to Themis, as I suggested in the first edition of »Matter, Myth and Spirit«, published in 1935. The Oxford Dictionary of English Place-names refers to the name »Thames« as »cognate with the Sanskrit Tamasa«, a tributary of the Ganges.

The nymph Sabrina presides over the river Severn, probably also sacred at one time. The deifical existence of Sabrina has been prolonged indefinitely by Milton in »Comus«; Sabrina lives on in English literature while Themis has been almost forgotten although she is the wife, or daughter of the Sun-god, »Lot of Londonesia«; and no less a personage than the Spirit of the river Thames!

Thus, in London's mythological atmosphere, Kentigern is the offspring of the holy waters of the Thames, which here flows into the sea. Hector Boece, writing in the sixteenth century, speaks of Kentigern as »descendant of a royal stock, for he was born of the divine Thames«.

The saintly figure of Kentigern is known over widely-spread areas in Britain; in Wales he is looked upon as of Welsh nationality.

There is apparently no authority for the alleged meeting of St. Kentigern with St. Columba at the stream Molendar when Kentigern arrived there from Wales to found the city of Glasgow. It is now thought that Molendar, or Mallena was allegorical, and not an actual stream, and that it may represent the Ebb and Flow of the Ocean. St. Malena is the Patron Saint of Mullion, or Malena on the Cornish coast.

It is interesting to compare the following description of the Malini of Sanskrit literature with the Malena, or Mallena of Keltic literature.

Roaming through a great Indian forest King Dushmanta came to »the delightful retreat« of some *munis* (ascetics). Sacred fires were burning here, and near by »flowed the sacred and transparent Malini with every species of water-fowl playing on its bosom«. »The king beheld on its banks many ani-

mals of the deer species.*.) Near Naini Tal, a place well known to Europeans, is the Lake Malina Tal.

The Malini was only a small stream, but it has been immortalized by the Hindu poet Kalidas. Sakuntala was brought up in a sacred grove on the banks of the Malini. The *Chakwa* (Sanskrit *Chakravaka*), or ruddy duck calls to its mate near this sacred stream. This bird, according to the poetic tradition of India, is the ideal of conjugal fidelity, and is frequently mentioned in Indian classical literature.

Kentigern is the son of Eochu, (St. Nicholas?), and if Eochu is the Indian Kartikeya which he appears to be, Kentigern would be a Son-god of Siva's family, in his pre-Christian existence. Like Agni, he is represented as a Priest, and a Pillar of Flame. A Tree is seen in the coat-of-arms of Glasgow, as at St. Andrew's. This is associated with Kentigern, the founder of the city, as an ecclesiastical settlement.

The Deer, symbolizing Sacrifice, may have been impersonated by Sair, or Serf, as the head of a monastery where Abstinence, or Self-sacrifice would be in practice. As an allegorical Deer St. Serf, or Sair receives the child whose emblem in later years is a Stag.

St. Nicholas, also connected with the Deer, is the Patron Saint of Children. He appears to be identical with Eochu (or one of the Eochus), and Eochu to be identical with Kartikeya, in this respect, if not in any other. Kartikeya and Shashthi, or Mahasena and Devasena are the Guardian deities of New-born Babies. These Sanskrit names probably produced the British surnames of »Masson« and »Desson«, as both Hindus and Kelts have a habit of contracting names.

Devasena, in Keltic spheres, seems to have been Edain, or Etain. Max Mueller connects *Eta*, or *Etan***) with »Deer«. The Keltic word has acquired an »I«, which is not at all unusual; the Sanskrit name »Saman« added an »I« in Ireland, and became »Samhain«, but kept its original form in Scot-

*) See *Adi Parva* of the *Mahâbhârata*, translated by Protab Chandra Roy.

**) *Mandala I.*, Hymn 165, Verse 5, of the *Rig Veda*.

land. Etain may be identical with Ethan, or Ythan in the North-East of Scotland, south of the Moray Firth, and in the region of the Abbey of Deer, also to be compared with these is »Eta« as an alternative for »Cree« (the Cree Indians).

Etain is thought to have been the wife of Angus, of Mider and of Eochu; and these husbands were probably hers in different incarnations. When Mider of Bri Leith takes away Etain from Eochu, and carries her off to his Elf-Mound, he declares that she was his wife in a previous incarnation. The doctrine of Reincarnation was taught by the Druids, and at least two of these marriages represent separate incarnations. *Rebirth is one of the cardinal tenets of Hinduism*; and, of course, is not a Christian belief.

Edain, or Etain, wife of Eochu, King of Tara, at one stage of her deical existence, resembles Devasena, goddess of Fecundity, and wife of Kartikeya, of India; and Edain may be the second, or third incarnation of Tara, herself.

Bress, or Breas of the Kelts is the son of Angus Og, and the father of Eochu. Brihaspati of the Hindus is the son of Angiras, and the father of Kartikeya.

The Keltic Breas, like the Indian Brihaspati (as a form of Agni), is beautiful, and everything beautiful was compared to him.

Who is St. Dunstan, Patron Saint of Blacksmiths? Probably a mythic character brought to the British Isles by people seeking for Iron. His former name was Drostan, or Drust-agni, and he seems to be one with Drishtadyumna, a son, or *part* of Agni.

In the parish of Fowey, in Cornwall, there is an inscribed stone at the lodge-gates of Castle Dor, Menabilly, where there are Four Turnings. On this stone is the word Drustagni, and at the back is the Tau Cross. Professor Loth expresses the opinion that the Tau Cross is not part of the »pagan cults of Rome«, but that it is »of the paganism of Gaul«, i. e., of Keltic origin?

This stone at Menabilly is a memorial to Trystram, whose previous name was Drustan, or Drustagnus. Trystram was a

High Priest, possibly a Priest-Warrior, like Bress and Eochu. Trystram may have been the allegorical Drishtadyumna of the Aryans and Breas may have been Brihaspati (Jupiter), Priest of the Celestials!

In Buchan, Aberdeenshire, St. Dunstan was Abbot of Deer. This saint may have been both human and allegorical, but he certainly had a pre-Christian existence. He is well known in London as the Patron Saint of St. Dunstan's-in-the-West, and of the old church of St. Dunstan's-in-the-East, also there is St. Dunstan's Hill, in the London district, near to which are Roman remains. St. Dunstan is known in the North of Scotland as St. Drostan. There is a church at Halkirk, Sutherlandshire, not far from Georgemas, dedicated to St. Drostan; and in Angus there are reminders of him in Droustie's Well and Droustie's Meadow. *Drustie's* Fair was also held at one time on this Eastern side of Scotland.

The place-name »Angus« may have come from the deifical personage Angus Og. The Keltic name »Angus« is sometimes spelt »Anguis«, and may once have been »Angiras«. Angiras of India is one of the mentally-generated sons of Brahmâ, the Creator.

As regards the very ancient Book of Deer, and the Abbey of Deer, these are not supposed to have any connection with the animal of that name. It is not unlikely, however, that this is actually the origin of the word »Deer« in this connection. The date of St. Dunstan in the Christian Calendar is the fourteenth of December, covered by the Hindu month *Mriga-Sira*, (the Head of a Deer).

Before the Abbey of Deer was built a famous Keltic monastery stood on the spot. Nothing now remains of the abbey except the outline, and ruins of buildings formerly attached to it. The stones of this venerable edifice were carted away for secular purposes after the Reformation, but the property has been acquired by the Roman Catholics, and, consequently, will be carefully preserved in the future.

St. Giles appears at Elgin and in Edinburgh with his emblem of a Hind. There is a church dedicated to St. Giles in

Baildon, Yorkshire, the name of the place suggesting an old Keltic fort. The town stands on the river Aire, and if this is named after the great Mother Arya, it would be a probable site for a shrine to an Aryan god.

The colours of Edinburgh appear to be Black and White, those of an Antelope. Rishyasringa (Ossian?) is the White-footed Antelope. A Maiden clothed in Red appears in the coat-of-arms of Edinburgh, with a Doe beside her. It would seem that she is Edain, or Etain. In old records Edinburgh is called Eidyn, and also Etin; and these old forms seem to be allied to the two names »Edain« and »Etain«, introducing an »I«, as in other cases, into the original word *Etan*.

Etain, transported by Mider to Bri Leith, in Irish legend, is probably associated with Mider in Edinburgh as the river Leith flows through this city. Edain may be the feminine form, or the mother of Aed, the Fiery Torch, who is sometimes mentioned as being the son of Lugh, or Lot, and whose daughter was beloved by Ossian.

In Edinburgh, with Arthur's Seat as the most striking feature in the landscape, it looks as if Aed and Arthur might be one. It has been noticed that Arthur's character differs slightly in this neighbourhood. Allegorically, Glasgow is a City of the Sun, and Edinburgh, of the Moon. Siva's predecessor in *Vedic* times is Vayu, who rides a Deer, and carries a Flag.

Marichi, a will-born son of Brahmâ, the Creator, also seems to be the Deer, if he is related in an allegorical sense to Marich of the *Ramâyana*. Râvana, King of Lanka, wishes to abduct Sita, the lovely wife of Rama, at this time in the Dandaka Forest. To accomplish his object the wily Râvana compels Marich to assume the form of a Deer. Marich, using his »potent illusory skill«, takes the form of a Deer, and appears before Sita while she is gathering flowers. This wonderful deer, »having its down resembling gold, horns resembling exquisitely fine diamonds, color like the newly-risen Sun and resplendence like that of the orbit of the planets..... that illusive deer seeing Rama's wife, began to move around as if lighting up the forest (with the fire of its beauty)«. Rama,

at the bidding of his wife, who returns to the hermitage, follows the deer, and is thus lured away, giving Râvana the desired opportunity of securing Sita.

The Rakshasas were Hindus and it may be that Marich is allied to Marichi who married Apah, of whom the Keltic Themis appears to be a form—Themis, the mother of Kentigern whose emblem is a Stag. King Mark of Cornwall and the surname »March« may have originated from Marich, Ossian, with a Doe mother, is a possible counterpart of Rishyasringa, who is a descendant of Marichi. Ossian may be the original St. Serf, or St. Sair, taking his mother's name »Saar«, according to Keltic, and also according to Hindu custom.

Muni, mother of Makal and Nârada, and, possibly, in Keltic lands, mother of Mekel and Ander, is one of the wives of Kasyapa, son of Marichi.

<i>Keltic.</i>	<i>Hindu.</i>
	Brahmâ, the Creator
King Mark of Cornwall	Marichi
Nudd (?)	Kasyapa
Finn	Vibhandaka
Roscrana (Ossian)	Rishyasringa
Oscar, or Oscarra	Alamvusha

At Abbot's Bromley, of which St. Nicholas is the Patron Saint, the Morris Dance suggests a connection with the *Maruts*, or Wind-gods, whose vehicles are Speckled Deer. Rudra (Vayu) of whom Makal (Michael?) is a form, is Chief of the *Maruts*, according to some accounts, sometimes it is Indra who holds this position.

At Leith, the Port of Edinburgh, there is, or was, an old chapel of St. Nicholas to which James, the Fourth, used to make pilgrimages, and all may be connected with Eochu (St. Nicholas?), Etain and Mider of the far-off past. »Rudra« may have given rise to the British names »Rudd«, »Ruthrie«, »Rod-erick« and »Rutherford«. Near Aberdeen, is the place called

Ruthrieston, where there was probably a stone in honour of Ruthrie (Rudra?) at one time.

The remarkable monument in Aberdeenshire which is now known as the Newton Stone,*) has been removed from its original position. It was previously in a fir plantation close to the present toll-gate of Shevack; and as it was formerly on the Pitmachie land Mr. Diack thinks it must be the Pitmachie Stone. The meaning of the inscription is obscure; it is in old Latin, but one of the letters takes the form of the *Swastika*, betraying an earlier influence. The word »Ette«, which is also on the St. Vigean's Stone in Angus, is identical with the woman's name »Ete«, mentioned in the Book of Deer. This may have been the deifical personage Etain, wife of Eochu. If St. Vigean is St. Fechin »of the race of Eochu« it is not unsuitable to find the name of his wife inscribed on the stone. The next word on the Pitmachie Stone is »Evagainnias« which Mr Diack interprets as »Eogan« (Eochu).

The inscription on the St. Vigean's Stone begins with the name of »Drosten«; and thus Drostan (St. Dunstan), Abbot of Deer, is also associated with Ette, or Etain, the Deer.

The family seat of the Earls Ferrer, who were mentioned in the first chapter, is Ettingham, in the County of Warwick. Surely there must be a connection between »Ettingham« and Etain, or Ette; also an association between these and the Berwicks of *Attingham*, with *Attington* Hall as their seat. This baronial family have a crest formed by a Stag; three Stags' Heads in their coat-of-arms; and the Sinister Supporter is a Stag!

*) See »The Newton Stone : and other Inscriptions«, by Francis Diack (1922).

Chapter 4.

INDIVISIBILITY AND RELATIVITY.

The pre-Christian church of the Picts continued to observe many of its old customs and habits long after the introduction of the new religion into these islands. Monks, in Hindu fashion, used to go away and live in solitude among the wilds of Nature, as part of their monastic life and training; both Kelts and Hindus having, in the first instance, obtained their religion from the same source. No distinct line can be drawn between pre-Christian and Christian; they merge like all other thought, both religious and secular, also in many of their characteristics.

On the whole the early Church gave an example of great wisdom and tolerance in blending and grafting the rites and ceremonies of the Aryan religion on to the Christian. This was far less hurtful, and more humane than a policy of destruction.

Many of the Latin saints show equation with early Keltic characters. St. Andrew, as a Christian figure, probably took the place of Ander, or Adr. The Indian sage, Nârada, seems to have evolved in Keltic regions into Adr, Ander, and finally into St. Andrew, Patron Saint of Scotland.

Merrie Andrew of the Middle Ages preserved the playful characteristics of Nârada, which, in the case of the Indian sage, may have had something to do with the freaks of Wind and Wave.

The deities of the Aryans are the forces of Nature, but including Man who cannot be separated from the rest of the Cosmos. All is interwoven and interdependent; the Sun,

the Wind, the Moon and the Tides, Mountain and Cloud, like Man himself, are all parts of the One stupendous Whole.

As envisaged by the Aryans of old, Nature includes the Mind as well as the Body. The human mind cannot be looked upon as individual beyond a certain point which cannot be precisely defined. A great man passes away and leaves his thoughts transcribed; in other words, he leaves part of his mind behind him, but his individual mind cannot be entirely dissociated from the minds which have influenced him in the past, nor from those which may be impressed by his in the future. There are no boundaries to the individual mind, nor to the collective one. Mind is all One and indivisible, and so are all religious and scientific conceptions; there are only artificial barriers between them, and this is also evident with *political* parties.

When votes are taken on any particular Bill before Parliament they do not keep rigidly within Party boundaries; if they did there would be no object in taking them!

Past, Present and Future are indissolubly bound together, and this makes it worth while to give a little attention to Prehistory.

Much light is thrown upon the veiled happenings of the distant past if we hold these facts in mind. The Fertility Cult includes the Mind and mental activity as well as bodily activity. Intellectual Seeds, like physical Seeds, must be sown on fertile ground.

The word »May« is very significant in the British Isles; in connection with Maypole festivities it is associated with St. Andrew. Forteviot in Perthshire is connected with St. Andrew, and at the western end of the village is May Water, the river May.

In the Aboyne Records, Walter Davidson is mentioned as the Prior of Maya, or May. The Sanskrit word *Maya* is pronounced somewhat like »mye«, and Mayfield in Galloway is pronounced »myefield«. The name of Mayfield in Sussex, has apparently been Anglicised, like Mayfield in Derbyshire. The village of this name in Sussex is full of tradition centering

round St. Dunstan (Drostan). May Fires once burned on May Hill, not far from Mole Arthur, a Druidic camp on the Herefordshire Beacon, in the Malvern range, and there are many indications that the word »May« is connected with ritual and religion. Themis arrives in her Coracle on the Island of May at the time of the birth of her son, Kentigern, and probably she is a form of the Aryan Mahamaya, the Great Mother. The other names with the word »May« as the whole, or part of the name, may all be founded on the Sanskrit Maya or Mahamaya long before the Greek Maia came into deifical being, although her name probably came from the same source.

St. Michael seems to be connected with the cult of Shamanism, which is not surprising if he is recognized as Makal of the Aryans. Makal is Yama, and Shamanism is the cult of the *Sramanas*,*) the cult of Yama, or Saman. The Eskimos in the Polar regions, among whom this cult prevails, were called Innuits, and this is probably the name of their Mother Goddess because a form of the great Mother was known in the Western Highlands of Scotland as Anait, and near Kinnoir, Huntly, on the Eastern side is Annet's Well.

The scene of the Knappers excavations is partly in the Glasgow district of Anniesland, so it is evident that Annie, or Anait was the deity to whom the Serpent temple on this site was dedicated. It may be that Ainé of Ireland is the same deity, and that Aintree, near Liverpool, was named after her. She may be one with Anne, sister of King Arthur, who probably was the goddess of St. Anne's Well on the Malvern Hills in close proximity to the Druidic camp which is still known as Mole Arthur.

There are frequent reminders of Micheil, or St. Michael throughout Scotland, as there were in the North-West of America.

Micheil and Anait seem to be associated in America, in Scotland and also in Africa.

One may notice in the London Library some pictures, or

*) See »Matter, Myth and Spirit«.

vignettes on the Ethiopic amulets there. On these are depicted St. Michael and the Sun and Moon. They are thought to represent the Legend of Aynat.

In Abyssinia there is a place called Makalle, a name akin to that of Michael, or Makal. Ethiopia was an extension, one might say, of the great region of Bharatavarsha,*) colonized, or inhabited by peoples of the Aryan faith, though not necessarily Indians. In this part of the world Vishnu appears as a Tortoise, or Turtle, the form which he took in his second incarnation.

An ancient Wooden Platter was found about ten miles from Zimbabwe in Mashonaland. There is a large Turtle in the centre of this Dish, and round the rim are some zodiacal characters in primitive form, and amongst other emblems are the Sun and the Moon, and a Triangle, the latter being the Hindu marriage symbol.

The Turtle is the special manifestation of Vishnu in the *Varsha*, or division of Bharata, as regulated by the *Rishis*.

The Platter was discovered in a Cave which was probably sacred. That this Dish was connected with the Aryan peoples is probable on account of the symbols, and the area in which it was found.

In some English counties, at the prime of the moon, people were accustomed to say: — »It is a fine moon, God bless her«, and, in Scotland, there are still some who curtsey three times to the Moon, saying: »Bless you, my Lady«.

In Bayley's Etymological Dictionary we find an article entitled »The Moon«. »The moon was..... worshipped by the Britons in the form of a beautiful maid, having her head covered, with two ears standing out«. Surely this is the worshipful Hare?

It may be because there were two Balis, that the figure of Bali, a Sun-god, sometimes appears with characteristics of a Moon-god, but no clear line can be drawn between them with regard to Britain, apparently. Bali was a king, an allegorical

*) See Chart.

monarch, both in the »Netherworld« and in Britain. He is descended mythologically from Brahmâ, the Creator, Marichi and Kasyapa, in one of his forms. He sometimes appears as a son of Indra, an *aditya*, and thus a Sun-god.

Balor (Bali) is the father and husband of Ethne (Tara, the Blue Sarasvati). Ethne, or Aethne, seems to be identical with Pallas Athene of Greece. In her lesser form, Ethne is Sarasvati, goddess of Wisdom, like Athene; and Tara also is associated with Learning.

Tara is the mother of the Indian Budh; and Ethne (Tara?) is the mother of the Keltic Lugh. Bali is sometimes the father of Lugh. In India there is a Bali who is of the Lunar dynasty. Bali of Britain resembles the first Bali of India (a Daitya) in that he is a Fomorian, and the second, in his descent from Indu. The Keltic Indu, ancestor of Bali, has a name corresponding precisely with that of the Sanskrit Indu, the Moon.

Many Beal fires were lit throughout Britain in honour of Bali, or Beli, and Belin's Gate in London is a reminder of him.

Many places in the British Isles have received their names from the sacred Ash-tree, the symbol of Light and Fire. The surnames »Ash« and »Ashley«, and the place-names »Ash« and »Ashstead«, for instance.

In Surrey, the Manor House of Ash stands on Ash Green; it was built in 1279, and was once a fortified monastery. The site is supposed to be that of a Druidic temple. This Manor House is mentioned in one of the »True Ghost Stories«, in a tale by Maude ffoulkes.

The great Fire-god, Siva, is Lord of Ghosts, and is followed by a train of spectres!

Ash, in Kent, with ancient relics, has a chapel dedicated to St. Nicholas. This saint appears to be connected with sacred Trees, all showing the Aryan atmosphere, Ashill, in Norfolk, has a church dedicated to St. Nicholas, as also Ashmore, in Dorset. The sacred Ash-tree seems to be personified by Ash-toreth, the consort of Bal, in Semitic countries.

In the »Times« (17. 4. 36.) Professor Langdon discusses an early Canaanite inscription, part of which can be deciphered

on a fragment of a terra-cotta bowl found on a rubbish-heap at Lachish (Tel Duweir) in Palestine. On Plate viii of the »Palestine Exploration Fund« (1933), published by Mr Starkey, there is a picture of this bowl. Professor Langdon reads the Sinaitic script as Ba'al-lil, »or however the last two letters may be vocalized«; and he compares this name with the Canaanite deity Beliya-al; the first part of this compound word appears to be Sanskrit, and the second part, Arabic. It obviously refers to the pre-Christian and pre-Judaic-Bal, or Bel. North of Lydda in Palestine is Qalqiliya. In Peru, the Mother Goddess is Mama Quilla, and in the Eastern Pyrenees is the Gorge St. George, near Quillan. *Ma* is Sanskrit for »Mother«. Ilâ is a form of Lakshmi, wife of Vishnu, and is probably the foundation for the Peruvian, the Basque and the Palestinian names. There is no »Q« in the Sanskrit alphabet, but this letter probably crept in later. Beliya-al, seemingly is named after Bali, Lydda, after his son, Lugh, or Lud, and Qalqiliya, after Ilâ, the consort of Lugh.

And now we come to St. George, Patron Saint of England, and so closely connected with St. Michael in the Garter ceremony. Lydda, or Lud, in Palestine is the place where St. George is supposed to have suffered martyrdom. Very little history is attached to this saint in spite of his important position in England. It is thought that he came from Syria, but his history becomes considerably enlarged if visualized in the sphere of allegory and mythology.

St. Michael is the Patron Saint of Helston, in Cornwall, where the Furry Dance takes place annually on the eighth of May, about the time of St. George's Day (Old Style). The oldest part of the dance is performed by the Boys of the town, and one boy wears the Red and White Flag of St. George, although I understand he is representing St. Michael. The festival is said to take place on the day of the Apparition of St. Michael. I think the figure on a mule(?) must once have been the Mother Goddess Kali, with a Black face (Mahakali, the feminine form of Makal).

During the Fertility celebrations of this Spring festival, a

song is sung by the Boys which is very old, and contains an allusion to St. George, who may be the same figure as the mysterious Jack-in-the-Green.

According to the reproduction given by the Folk-dance and Song Society, Jack-o'-the-Green moves round with slow, circulatory movements among the dancers during these festivities.

The word »George« means »husbandman«. St. George is the Divine Husbandman, but seems also to be associated with Traders. He appears in this form at Gubbio, in Umbria, Italy, where the people are of Keltic origin, and quite different to their neighbours. A ceremony of high antiquity takes place in this ancient town, on, or about the fifteenth of May.

St. George and St. Antony accompany St. Ubaldo, Patron Saint of Gubbio, when the cortège makes its way round the town. An ecclesiastical procession takes place at the same time, and goes in the opposite direction, but associates at one point.

The figures in the form of the saints, and carried in the civic procession, are made of wax, and are called the *Ceri*; »Cer« is an old Irish name for »wax«.

The men who carry the *Ceri* wear a Red and White uniform. These are the colours of the Morris Dancers in some places, supposedly of St. George, and also those of the Fire-god, Agni. It is more likely, as has been suggested, that these are actually the colours of the Church, not the personal colours of St. George. They throw this saint into the light of a Priest-Warrior, like Agni, who is both a Brahmin and a *Kshatriya*.

St. Antony is a Fire-walker, and sometimes appears with the face of a Goat; Agni, the Indian Spirit of Fire, is first White and then Red, and his vehicle, representing masculine virility, is a He-Goat. The name of Antony was formerly Tantony, and it is significant in this connection that »tan« means »fire«, and that it should be the first syllable of the name »Tantony«. Tanunapat, a form of Agni, has a name meaning »Lord of Fire«.

Before the *Cero* is elevated a vessel of water is emptied over it and thrown away. This piece of ritual accords with that of

the Hindus in regard to images. In India the image itself is sometimes thrown away after a ceremony is ended as it is merely an object for conveying some symbolic idea, a picture in more realistic form than if represented in a lesser dimension.

On the evening of the proceedings at Gubbio bonfires are lit on the surrounding hills, and the town is illuminated, producing a charming effect, and carrying out the old Keltic custom of Beacon lighting.*) The festival seems to be both religious and civic.

As regards St. George, it is curious that we should find Georgemas close to Halkirk, in Sutherlandshire, in view of the fact that in the old traditional Furry dance at Helston the exceedingly ancient song is sung, referring to St. George, and including the words Hal-an-Tow of which the meaning is lost in the mists of antiquity. It is probable that Georgemas was once the scene of festivities in honour of St. George, or his predecessor in Keltic lands, as both »Hal« and »Mas« are pre-Christian.

St. George's Well, Padstow, Cornwall is legendary; and was probably sanctified long before the coming of the Christian St. George. According to tradition, a spring of crystal water burst forth when St. George had trodden on the spot, and since that time it has never ceased to flow.

St. George is well represented in Keltic districts on the Continent, and many churches are dedicated to him. In Carinthia, Austria, he appears as the Green George, no doubt he who gives his name to so many old English hostellries. At the lovely little town of Dinkelsbühl, in Bavaria, the large and beautiful church is under his patronage. At the *Corpus Christi* festival in June the church is decorated with Birch-trees. About fifty young trees stand in the chancel and the side aisles, and against the tall, Gothic pillars in the nave.

An ecclesiastical procession winds round the town, as in many other places, and Grass is strewn along the streets by youthful members of both sexes. Grass is the symbol of fresh Life from the Sun, and is personified in India by Kusa and Lava, the sons of Rama, and of the Earth Mother, Sita

(Lakshmi). Grass is borne on the head at the Cooch Behar Fire festivals, in Eastern Bengal.

The seats of St. George's, Dinkelsbühl, are massively carved



St. George, Rothenburg.

in alternating designs. On the first there is a Scallop-shell at the top, and below there are Seeds, with a graceful, elongated Bud, and small Flower. On the second is a Flower in full bloom, with a Basket of Fruit on the top, forming in all an allegory of Life — a representation of the Fertility Cult of which St. George is evidently an impersonation.

The above shows the figure of St. George on a fountain in Rothenburg, Bavaria. He is depicted as a Warrior with the Naga head-dress of Feathers. As an allegorical personage St. George fights the forces of Darkness, and has a special, symbolic Sword, such as is possessed by Agni. The spiritualistic characteristics of St. George are demonstrated by the fact that he became a Christian saint, and that innumerable churches have him as their Patron Saint, including the one described above with its carvings allegorizing Life in Seed, Blossom and Fruit. It is highly probable that the flag of St. George, Red and White, is that of the Church when the fact is taken into consideration that the colours are those of Agni, the Great High Priest!

The Shield with the colours of St. George in London's coat-of-arms has a Sword, or Dagger in the First Quarter. The weapon is the Sword of St. Paul. St. George and Lugh are associated at Lydda, in Palestine, and also in London, the Town of Lud. Lugh, apparently, is Mercury, god of the Manifold Sciences, and, as such, a reflection of the Indian Budh (Mercury).

The London armorial bearings are supported by Two Dragons, symbolic animals with which both St. George and Lugh are associated. The Helmet at the top is surmounted with the Left Wing of a Dragon. The idea is probably very much older than the coat-of-arms. Dragons appeared thus for the first time in 1633, but the Helmet with the Dragon, or Griffin Wing contains the symbolism of a very much older insignia.

George may be Gwargi (Light), and identical with Gorgie of Scotland, whose name is pronounced with hard Cymric »G's«, also with Garga of India, an Architect, and with a temple dedicated to him in the Rewa State.

The George and Dragon Inn at Gorton, in Cheshire, suggests association with Gorgie, and an origin for the place and personal name of Gorton.

There is a mound in Berkshire called Dragon Hill; and, as in the case of other mounds in the British Isles, and many in America, it is not known whether this mound is artificially

constructed, or not. On this Berkshire hillock King Gaarge is supposed to have killed a Dragon, and to have rescued a maiden from its clutches; but the rescue of this princess by St. George, or King Gaarge, is probably a legend of the age of chivalry, and knighthood, and is obviously of much later date than those of St. George as an allegorical being. Even if he had been killing a monster of some kind in the shape of a personification of Darkness there seems no particular reason why the hill should be named after the wild beast. It would seem more probable that the mound should have been called after the king than that the victim should have received that honour; also where would the living dragon come from?

It is noteworthy that there is a Dragon's Mound at Finglenny, near Rhynie, in Aberdeenshire; and that it is known as Wormie Hillock. There is also Worm-Hill in the County Palatine of Durham, where there are brine springs. A legend is attached to Worm Hill in which a formidable Snake is said to have been killed by one of the Lambton family.

The Welsh colours, Red and Green, are those of Yama (Mahakala) of India. St. Michael, or Micheil of Britain sometimes appears in scaled armour, and it may be that he is the Red Dragon of Wales, son of Muni, or Môn, the Mother of Wales. There were Two symbolic Dragons in Britain, one Dark, and the other, Light. This may account for the Two Dragons sometimes seen carved in stone, or wood. The Two Dragons are associated with Night and Day: they are »the two guileless Dragons, Dark and Light«.

The Dragon being of so much importance in Britain, and elsewhere in prehistoric times as a symbol makes it appear probable that the mound in Berkshire, Wormie Hillock and Worm Hill were specially made in its honour, and that they were shrines to George, Gorgie or Gwargi, a reflection of Garga in India. Garga is a son of Brahmâ, the Creator, and Gargya is his son, or any man born in his line.

In the »Reliques of Ancient English Poetry« there is a poem on the legend of the birth of St. George, and it leaves no doubt but that St. George is himself the Dragon.

The Weird Lady of the Woods says to Lord Albert, father of St. George: —

Verse 22. »Sir Knight, thy lady bears a son,
Who, like a dragon bright,
Shall prove most dreadful to his foes,
And terrible in fight.«

Verse 38. »Fair as the sweetest flower of spring,
Such was his infant mien:
And on his little body stamp't,
Three wonderous marks were seen..

Verse 39. A blood-red cross was on his arm;
A dragon on his breast;
A little garter all of gold
Was round his leg expressed.

Verse 40. Three careful nurses we provide,
Our little lord to keep.«

.....

But the small boy disappears mysteriously, to the intense grief of his father, and only reappears when he reaches manhood. His mother dies after giving birth through great suffering to a Dragon!

From the Book of British Ballads (1842).

Chapter 5.

S Y M B O L S A N D C U S T O M S.

The Keltic hero, Cuchulinn, has been likened to Achilles, but actually he is greater. The Greek hero displayed his prowess like Cuchulinn, but was actuated by personal motives, and revengeful intentions. Cuchulinn chose a short life for the sake of his country, and he fought and suffered for it; the conception of the Keltic deity is therefore higher.

The ghastly accounts of battle, so graphically described in Irish literature pourtraying this legendary period, closely resemble in style those given in the *Ramâyana* and the *Mahâbhârata*.

Chariots are associated with this deifical being and his exploits, which is in keeping with Hindu traditions and epic tales. These vehicles are a great feature in the *Mahâbhârata* War, and charioteers often take a leading part. Chariots are also of importance in the yet older epic, the *Ramâyana*, when the fierce contest between Rama and Râvana is taking place.

As a Boy-god who performs marvellous deeds at the age of six, or seven years, Cuchulinn, apparently, is a form of Eochu, corresponding to Kartikeya of India. Kartikeya accomplishes wonderful feats at the age of six, or seven days!

Cuchulinn seems to combine both Bird and Serpent. When he shows himself as the Cuckoo he represents the first; and in his character of the Feathered Serpent, in the second. But it is combined symbolism, and Cuchulinn seems to be identical with Peredur son of Lugh, both Serpents.

Apparently, Cuchulinn, or Kukil Can of the British Isles, like Kukulcan of America, derived his name from the Sanskrit *Kakila*, or *Kokila*, a name for the Cuckoo!

Kukulcan of the Toltecs, who preceded the Aztecs in Mexico, is the Plumed Serpent, the word »Can« meaning »Serpent«.

Not only is Cuchulinn remembered in Scotland and Ireland, but also at Wareham, in Dorset, where the Cuckoo legend has been handed down for centuries. This deity may also be associated with Cuckmere, Cuckfield and Heathfield in Sussex. A Cuckoo Fair is held annually at Heathfield, and the legend relating to it tells of an Old Woman letting a Cuckoo fly out from a Basket. The Basket, like the Corn Measure, has an allegorical significance in India; it is the *Yoni* of the Creatress, or Earth Mother, a simple, but beautiful conception founded on the laws of Nature. The Cuckoo, in this case, probably represents Spring, and all that goes with it.

The ancient Ball-game is still played in this country. At St. Columb, in Cornwall, it is called Hurling, and is played with a wooden Ball, covered with Silver. The game is thought to have been part of a religious ceremony as the Ball is thrown out of the church window. The ceremony takes place at Shrove-tide.

The Ball-game is played at Sedgefield, ten miles from Durham, and at several places in England and Scotland. It continues to be played with zest at Jedburgh (Gadburgh, town of the Gadenii), and at the same time of year as at St. Columb. This season, Candlemas-tide, was probably the festival of the Moon-god when the Ball-game was first introduced to these parts. It was, and may still be played at Kirkwall, in the Orkneys, and also at a place near Darmstadt, in Germany.

Kirkby Malzead, near Ripon, is another scene of the Ball-game. Here the players wear Red and White jerseys. The game used to be played in Derby, Dorking, Epsom and Bromfield in Cumberland. Ashbourne, in Derbyshire, where I believe it is still played, recalls the sacred Ash-tree, symbol of Light;

»Epsom« shows signs of connection with the Horse (Vishnu, the Horse-headed One); Bromfield like Broomfield in Essex, Bromley, in Kent; and Abbot's Bromley, or Paget's Bromley in Staffordshire, relates to the Field of Brahmâ, first person of the Hindu trinity. Thus the nomenclature of these places associated with the Ball-game, obviously arises from Aryan religious beliefs.

The Ball-game enters into American legend, and is associated with the Rabbit (the Moon). It seems also to accord with an Ossirian rite, but probably derived from India. What evidence is there that the ceremony originated in Egypt?

Attention was drawn not very long ago to some Ball-playing in a window in Gloucester Cathedral, and it was likened to Golf. Such a subject as ball-playing is not likely to have found a place in a sacred building unless some religious significance had been attached to it. Probably, at one time it had this character. At the funeral of the last Captain of the St. Andrew's Golf Club, as on previous occasions of the kind, draped Silver and Gold Golf balls, presented by generations of members of the Royal and Ancient Golf Club of St. Andrew's were carried in the procession.

An allegorical Ball-game, or incident with a Ball is described in the *Adi Parva* of the *Mahâbhârata*. It is related how »the princes came out of the city and began to play with a ball, and when they were thus playing the ball fell into a well«. The boys cannot get it out, and presently they see a Brahmin approaching; he is Drona who after this event becomes their Preceptor. He says to them: »Shame upon your *Kshatriya* might, and on your skill in arms. The water of the well had been dried up. Drona was a skilled archer, and had a mighty bow, and quivers full of arrows with him. He offered to help them, and threw down his Ring into the well. Then taking a few grass-stalks, growing near, he sharpened the ends. Putting one of them in his bow, he shot the improvised arrow into the well; and it stuck fast to the Ball; he then sent down a second piece of grass, and several more, and finally made a chain long enough to raise the Ball and Ring to the sur-

face, using *mantras*, or chants beforehand in order to invest the Grass with the virtue of weapons. Grass typifies Virile Energy.

These *Kshatriya* youths, typical of Young Manhood, are the sons of Kunti, or Prithvi, the Earth Mother, and it looks to me as if the whole account was allegorical. Drona is training them in the Science of Arms, of which he is Master. Drona is a descendant of Brihaspati, Preceptor to the Aryan gods, and Breas, or Bress of the Kelts appears to be his counterpart.

The Kaurava and Pandava princes seem to have been playing a game similar to that played by Cuchulinn, and the children of King Arthur. For the Indian game a wooden ball was used, or a short stout stick which took the place of a ball. One or other of these was struck with a wooden club of some length, which is not unlike some descriptions of the Ball-game in the British Isles, that at St. Columb, for instance, where the ball is of wood, and that at Scone, the historic seat of royalty, in Perthshire. At Scone, the ball was hit with a club, made of brass, and called a hurly.

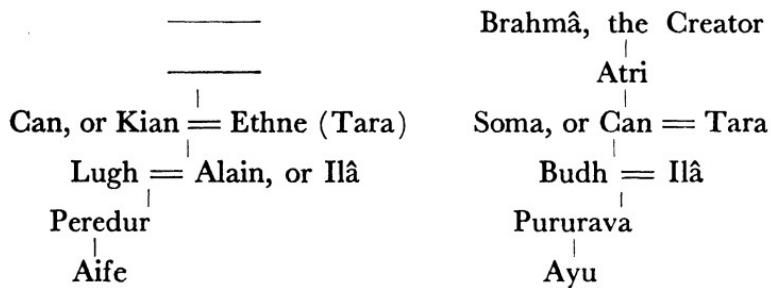
The village of Chilham in Kent has a legend which has been under discussion recently. King Lucius is said to have reigned at Chilham during the second century, A. D.; but this does not seem a very probable date for the Sun-god, Lugh, who, in all probability, is no other than King Lucius, or King Lud. It seems more likely that Chilham was a shrine in honour of Lugh, at a much earlier date, and that the syllable »chil« is a rendering of »Til«, or Taltiu, the name of the foster-mother of Lugh.

St. Peter's, Cornhill, was traditionally founded by this king, as also Westminster Abbey. The legend appears to be a mythological, Romanized outlook for the founding of a temple on this site by Lugh, the Sun-god, in pre-Roman times, for the housing of Aryan deities. The chief of these deities, as regards Westminster and St. Peter's, Cornhill, was probably Fal, or Peredur, the son of Lugh.

There is much Aryan mysticism about Westminster, and it was probably based on the highest idealism, according to the views of those days.

Budh and Ilâ, Ida or Ira, the Indian Parents of Creation, seem to find a reflection in Lugh, and his consort Ilâ, or Alain.

Pururava is the son of Budh, and Ayu is the son of Pururava. Peredur is the son of Lugh, and Aife (with the »F« silent) is the son of Peredur, or Cuchulinn, in more or less the same allegorical setting.



Pururava is represented in some of the *Vedic* legends as the Upper Fire-stick in the sacrament of Fire, the nymph Urvasi is the Lower Fire-stick, and Ayu is the sacrificial Ghi, or Melted Butter which is poured upon the Flames. All is allegorical and full of meaning, and many beautiful legends are woven around Pururava and Urvasi.

At Abbot's Bromley, during the Horn Dance, one of the men taking part wears a White costume, such as might once have been worn by a Druidical priest. This man carries a Ladle, now used for collecting money. In ancient times it was probably a sacrificial accessory for Fire ceremonies, coming down to us in the form of a sacramental Spoon.

More than one kind of Ladle is used for this purpose in India. It is the *Sruva* which seems to coincide with the one carried in the Horn Dance. The *Sruva* is a cubit in length, and is made of wood, with a double extremity, or two collateral excavations. The Keltic Ladle would seem once to have been a symbol of Brahmâ, like the other; it has the double extremity, and is to be seen in *Bromley*, in a religious procession, on ground which, possibly at one time, was the Field of Brahmâ. The man who takes it round wears something in the

nature of a priestly vestment, and the dance is distinctly associated with religious ceremonies of a pre-Christian period.

St. Nicholas, Patron Saint of Abbot's Bromley, or Bagot's Bromley, appears to have been a Son-god, and thus a form of Brahmâ associated with Fire ceremonies. The dance, however, does not take place at the time of his festival, but early in September. This is the time for Snake worship, and coincides with a similar dance performed by the Navajo Indians in America, and with the festival of Snakes in India. Both the time of year, and the serpentine character of the dance give this impression. The festival in the Punjab takes place in the zodiacal month of Aug:—Sept:.

Many mythological beings are associated with the City of London, and elsewhere, and these may be seen to this day, their heads often adorned with Fruit and Flowers — emblems of the Fertility Cult.

In Copenhagen, not far from the King's palace, there is an old building which was once the palace of a Count. This is ornamented with Flowers and Fruit, but still more striking are the Elephant-heads, the trunks encircling Fruit-pods. The Elephant must once have been Ganesh, the Elephant-headed Fertility deity of India!

The London Stone, now outside the church of St. Swithin, is of immense antiquity, and very little remains of it. This pillarstone was a huge monolith at one time, and, in all probability, was looked upon as a habitation of the Sun-god, Lugh, father, or husband of Themis, the river Thames.

Lugdunum, the Fort of London, is named after Lugh, or Lug, also Ludgate where a hotel sign still exhibits the name of King Lud. Lugh's name, in one or other of its various forms, appears in many places throughout the country, including Lydd, in Kent, Lydney, in Gloucestershire; and Lyddington, in Rutlandshire; also in the surnames »Lug« and »Lydiard«.

Lugh, or Lot, is king of the mythical region of Lochlann. In the old MS., *the Battle of Ventry*, Lugh is called King of the World! It is related how Conn went to the palace of Lugh, in the Land of Sidh, outside of which was a Golden Tree.

Conn had never seen anyone so tall, and so beautiful as Lugh.

If Lugh and Budh are identical Lugh is part of Arthur (Narayana). The Indian Budh is part of Narayana who wields the spiritual Sword for the dispelling of Darkness, and the letting in of Light, intellectual as well as physical.

The Seven Stars of the Great Bear are the Seven Celebrated *Rishis*. This circumpolar constellation in the latitude of London is the Plough-share, Charles' Wain, or Arthur's Wain; and in the Indian *Puranas* it represents the Seven *Rishis*. The Wain is known in Sanskrit as *Sakata*, a Cart, or Waggon. St. George, closely connected with these figures, and with London, seems also to be associated in this setting with the mythic character of Ploughman.

As a carved figure in Westminster Abbey St. Nicholas is seen carrying a Baby in a Basket. May it not be that this Baby is Lugh brought forward from an ancient legend in which he is said to have been placed in a Basket at his birth, and thrown into a river or the sea. (The Cosmic Waters). He is borne by St. Nicholas, the Patron Saint of Children, who is possibly his father, Eochu, the counterpart of Kartikeya, Guardian deity of little Children, and Babies.

This is definitely a Fertility allegory, and the Basket is the Receptacle of the Earth Mother, containing the human Seed.

The Serpent deity, Peredur (Sir Perceval) corresponds with Cuchulinn in some respects, and is probably another form of the same deity. Pururava is a king, and so may Peredur have been in an allegorical sense. He wears a golden Torc round his neck indicating that he is a deity, otherwise, an ideal being, but not a god in the sense that we understand the word »God«.

The Abbey contains an allegorical figure of a bearded man in armour, over which are the Mass vestments. This image is said to represent All Hallows; and it occurs twice in the Abbey. This allegorical representation of a Priest-Warrior is not often seen. In an Aryan light the Priest-Warrior is both a Brahmin and a *Kshatriya*, a member of the first two main castes of

Hindu India. Agni is a Priest-Warrior, and a member of both castes.

Peredur, apparently, is the son of Lugh (Mercury), the son of Ethne (Tara, Venus), the daughter of Vran, the Ocean, corresponding to Pururava, who is the son of Budh (Mercury), the son of Tara (Venus), the daughter of Varuna, the Ocean.

Among the Kelts the Seed is allegorized as the Apple, and Avallach, or Avalon, is the Apple Orchard containing the symbolic Fruit; it is the Holy Grail in a Fertility aspect, Tir-nan-Og, or the Land of the Ever-Young.

In India Brahmâ, the Creator, is the Seed, or Fructifier. The Apple-tree in Europe is a reflection of the sacred *Jambu*-tree; and Avallach of Avaloka. *Avaloka*, or *Avalokana* is the act of Seeing, or Looking into; and I think the connection may be noticed in regard to Eve in the Garden of Eden. When she tasted the Apple her eyes were opened, and the same knowledge came to her as to Gwion Bach in the Land of the Kelts, when he dipped his fingers into the Cauldron of Keridwen (the Holy Grail) and tasted of the Seeds of Knowledge. But in the case of Eve the Fruit was forbidden because the account is not being given by Aryans, but by the religious body holding the Judaic faith, that which replaced Aryanism in Palestine in the same way as Christianity replaced Aryanism among the Kelts.

As the Seed, or Fructifier Brahmâ is represented by Phala. The Keltic deity, Fal, who was the occupant of the Stone of Destiny at Tara, is probably a representation of Phala, or Brahmâ.

The Abbey of Westminster is said to be on the site of a temple to Apollo. It may have been this to the Romans, but before their time the presiding deity was probably Fal, called Phol on the Continent, and of whom Apollo is the Greek form. Fal must have been known in the British Isles long before Apollo had any deifical existence. Fal may have evolved into St. Paul in later times as frequently we find St. Peter and St. Paul united. Westminster Abbey is dedicated to St. Peter,

and the Cathedral of London (distinct from Westminster), to St. Paul. Fala, a combined parish with Soutra in Midlothian, is probably a shrine in honour of Fal, whose Stone of Destiny followed him to England. St. Peter and St. Paul are the Patron Saints of the church at North Curry, in Somerset, as in many other instances, also of the old church at Baden-Baden in the Black Forest, amidst Keltic and Druidic surroundings. Near to the church is the Drachengässchen (Dragon's Lane).

Fal and Peredur are two forms of Brahmâ, the Son, if they are the Aryan Phala and Pururava.

In the early Keltic versions of the Grail legend Vran, the Fisher king, is Guardian of the Sanct Greal, corresponding to Varuna of India, who is Guardian of the Cosmic Ocean. Both Vran and Varuna sometimes appear as triple-faced. Varuna, who possesses a name mentioned among those of the Naga tribes, is Regent of the West, and in mythological spheres, he is Lord of all Seas, Rivers, Streams and Oceans; and his consort, Varuni, is Queen of the Aqueous Empire.

Ripon, in Yorkshire, is called Rhypum in the Chronicles of the Venerable Bede. At Boroughbridge, about three miles away, there are three huge Druidical pillars in the form of Arrows, and with legends of the Car Deisal, or Way of the Sun, attaching to them. The Sun-wise passage is represented by the *Swastika* symbol of the Nagas.

Following an ancient custom, a Horn is blown from the Four Corners of the Market-place in Ripon by the Wakeman at nine o'clock when the Curfew Bell is ringing from the cathedral. Four Corners, or Four views of the universe are connected with the Hindu Brahmâ. He is sometimes given Four Faces, as the only way of representing the outlook in stone, or wood.

The venerable edifice at Ripon is both a cathedral, and a minster, and is dedicated to St. Peter and St. Wilfred, the former being the earlier dedication. Until quite recently Apples used to be given during service time to the congregation in the cathedral on Boxing Day at the Yule-tide season.

Vran, or Bran, grandfather of Peder, or Peredur, is Lord

of the Knowledge-giving Salmon; and both the cathedral of St. Peter at Ripon, and the Abbey of St. Peter at Westminster have Salmon legends attaching to them.

Aillil, (Alain or Peredur) casts a Ring into the water, and it is swallowed by a Salmon.

Peredur, or Fal seems to have been the central figure of a Druidic settlement at Westminster, on which site the Abbey now stands, and also the church of St. Margaret, whose emblem is a Dragon.

A drawing dating back to the thirteenth century, and representing St. Christopher bearing the Holy Child across the stream, has been discovered recently in the Abbey; the Child is holding an Apple.

During the age-old Coronation ceremonies in Westminster Abbey the ritual includes the king's visit to the Four Corners of the Theatre, an action full of Aryan significance; and it may not be irrelevant to quote the following from the *Mahâbhârata**):

»The great Pururava held sway over thirteen islands of the sea.« The Paurava line was descended from Pururava, and the founder was King Dushmanta, »gifted with great energy. And he was the protector of the earth bounded by the four seas. And that king had sway over the four quarters of the world. And he was lord also of various regions in the midst of the sea.«

The shrine which may have preceded the Abbey of St. Peter at Westminster was probably dedicated to Peredur, as a form of Brahmâ the Creator. A temple to Brahmâ must have a door on all four sides — the Four Doors of the Sky. This might explain the mystery (as it is at present) of the ritual of the Four Corners which takes place at the Coronation ceremony for British kings.

The most solemn part of the Coronation service and the oldest is the Sacring, or Hallowing of the king, or possibly, in his earliest form, the Priest-king. This ancient ritualistic

*) See *Adi Parva* of the *Mahâbhârata*, Section lxviii.

practice suggests that at some remote period, the British king was also a Priest.

During the Sacring the king is divested of his mantle, under which is a suit of White Satin; the Colobium Sindonis is slipped over this. It is a vesture of fine, white cambric, or lawn, without sleeves, or with short sleeves, fastening with three buttons on the shoulder.

The Aryan conception of a New spiritual Birth seems to be the import of this part of the ceremony. The garment is actually in the form of the Robe of an Infant.

The crowning over the sacred Stone of Fal, who had to do with the destiny of Kings, and who, apparently, emerged from the Indian Phala, shows once more the non-existence of a sharp dividing line between Past, Present and Future, or between one form of religion and another.

The Hindu Coronation ceremony is described in the *Aitareya Brahmana* of the *Rig Veda*, so it is small wonder that our ceremony should be recognized as of such immense antiquity. This Indian account is translated by Martin Haug, and there is also a description in the *Agni Purana*; the *Vedic* formula is very elaborate.

That the throne at Westminster should have the feet of a Lion is another indication of the Aryan origin of the ceremony, although in rather later times the royal thrones of Egypt, Assyria, Babylonia, Chaldea and Persia and other Eastern countries were all provided with Lions' feet. The *Sinhasa*, or royal seat in the Hindu ceremonies is made of Gold, and *Sinha* is a Sanskrit word for »Lion«. The royal Sceptre is a *Rajadanda* (the Rod of Yama) indicating *Dharma*, or Religious Law. From this may have been produced our word »Rod«. »Mace« is probably a corruption of *Musala*, the Pestle in regard to a Pestle and Mortar, and an attribute of Siva. The Curtana, the chief of the Three Swords brought for the Coronation at Westminster, or wherever it is held, is the Sword of Mercy, and has a similar name to the Sanskrit word *Kartana* (pronounced »curtana«). This word is derived from the Sanskrit root *Kart*-to cut; in ancient times the *Kartana* was not a

Sword of Mercy, apparently, but a weapon used for human sacrifice. This, however, seems to be the origin of the English word.

In former times the Curtana was carried on these occasions by the Earls of Chester; and it is worth while to notice that the ancient city of Chester was known at one time by the purely Sanskrit name of *Deva*, which means »God«.

The English word »Vestment« may owe its origin to the Sanskrit *Vasa*, meaning »to clothe«. Our word »rites« has more than probably emanated from Rita, wife of Dyus Pitara, the Sky-god. Dis Pater was the Keltic name for Dyus Pitara. Rita, personifying the Laws of Nature, is Sarasvati.

At Scottish coronation ceremonies a genealogical recitation formed part of the proceedings; and in olden times this may also have taken place in England. A genealogical recitation in regard to both the ancestries of the bride and bridegroom formed part of the marriage ceremonials in ancient India (*Vide* the *Ramâyana*, Book I., describing Rama's marriage) and it is still in vogue amongst the higher castes of Hindus.

Peredur, Aillil and Cuchulinn, apparently one personality, possess symbolic Rings. At the Coronation ceremony in Westminster Abbey the King is presented with a Ring which becomes his own personal property. This Ring has one large Sapphire, and four long-shaped Rubies, encircled with Diamonds; the colours are therefore Red, White and Blue. The design is a Cross within a Circle which is known as the Cross of St. George; and allegorically is the Ring of the Priest-Warrior, Defender of the Faith!

These were the colours which Sir Perceval (Peredur) saw in a vision on the summit of a mountain, when pursuing his quest for the Holy Grail. They are the colours of the Serpents of Vasuki's race, but, apparently, not of all the Serpent tribes, and clans. Vasuki was a Serpent king of the Netherworld (Patala), and Red, White and Blue are the colours of the great Mother in her anatomical aspect.

Eochu, priest-king at Tara, received a Ring from his priestly father, Breas, who, himself, received one from his father.

The symbolic Ring of Kentigern is still to be seen in the Glasgow coat-of-arms in company with a Bird, a Bell, a Tree and a Fish.

It is stated in Indian writings that Ila is both father and mother of Pururava,*⁾ and also that he is the son of *Budh* and Ilâ. There is a purely mythological tale about Ila's change of sex from a Man to a Woman.^{**) It seems probable that Alain, Aila or Ilâ of the Kelts is herself the Holy Grail. In India Aila is the son of Ilâ. »Grail« may once have been »Ail«, or »Aila«^m because »G« and »Gr« sometimes creep in at the beginning of a Gaelic word. This may have happened in the case of »Ainé« and »Grainné«.}

Aila means »the son of Ilâ«, and *Aida* means »the son of Ida«, the same personality. The Keltic counterpart of Pururava as Aida may be Peredur as Aed, or Aidan, the Fiery Torch.

When the Aryan religion was replaced by Christianity it may be that the apostle Peter, with a similar name, caused a blending of the two religions, when the Abbot Melitus was instructed from papal headquarters to erect Christian churches on the sites of the old shrines.

Southern Scotland and Northern England had much inter-religious association. Pedwell, in Northumberland, near Norham-on-Tweed, is still known for the service which takes place annually at the commencement of the salmon fishery, when »the net is cast upon the swirling waters of the Tweed«; Pedwell is manifestly named after Peredur, or Peder. The Percy-lieu Stone, originally at the Salmon Well, Hillhead of Clatt, Aberdeenshire, is incised with Fish and Horseshoe symbols, and seems to combine the names of both Peredur and Lugh.

The English word »Feather« appears to have come from the name of Peredur, the Son-god. Cill Pheadair in Galloway is translated Kil Feather, the Shrine of Peter.

Sir Herbert Maxwell explains Castle Feather in Whithorn as Peter's Castle. The Abbey of Whithorn is in Glen Luce,

*⁾ *Adi Parva* of the *Mahâbhârata*, Section lxxv.

**) See »Matter, Myth and Spirit«, pp. 39, 40.

Wigtonshire, and is one of the oldest ecclesiastical centres in the British Isles, but at the Reformation the Abbot and his community were driven out and killed, and all records were destroyed. The name »Luce« seems to be derived from that of Lugh.

Castle Feather suggests a parallel with Featherstone Castle in Northumberland which has Druidical stones at its gateway. In the vicinity of Featherstone is Proudy Hill, apparently traditional as it is the scene of Beacon Fires on festive occasions; the name might be a corruption of »Peredur».

The old family of Fetherston, or Fetherstonhaugh, have Three Feathers in their coat-of-arms. These Feathers of Peredur, the allegorical Son-god, evidently became in much later times those of the Prince of Wales, heir to the British throne.

Kilpeter in South Uist, Hebrides, also indicates association with Peter, or Peredur; and another shrine to this mythic character evidently existed in Kilpeter in Renfrewshire. This place joined the parish of Kilallan, thus uniting in nomenclature, and possibly in worship, the deities, Ilâ and her son, Peredur.

In Lothbury, one of the streets of Lugh's town (London), and with a Keltic name embodying that of Lugh, there was found an ancient Silver Bowl which may be allied, mythologically, to the Silver Cauldron brought by the Picts, or Pitts to Britain.

The Silver bowls of a sacred nature in Pictland have a counterpart in the huge Gundestrup Bowl which was discovered in Jutland and which is now in the Danish National Museum in Copenhagen. This great silver vessel may have obtained its name from the Sanskrit *Kunda*, a sacrificial Bowl. It is embossed with mythological representations, and by kind permission of the Museum authorities, I am able to show the details of two of the plaques on this ancient Cauldron.

The deifical figure on these plaques is thought to be Cernunnos, and it is suggested that he represents the Sky-god. It seems more probable, however, that Cernunnos, as seen on this bowl, is Herne, the Hunter, with whom he is sometimes

identified. The observations in regard to the figures on these plaques made by my Indian correspondent, Mr. Palit, have



Gundestrup Bowl.

helped me towards the conclusion that a divine Hunter is the more likely aspect, although both are forms of Siva.

The figure in Plaque 1. on the Gundestrup Bowl is sitting on the ground, in oriental fashion, with the left leg bent like the right one, but a little more extended. The right leg is bent with the toes touching the inner aspect of the lower calf. Both

arms are bent at the elbows with the forepart of the arm raised, the hands being on a level with the shoulders. The figure is holding two objects. Within the clenched fist of the right hand is a circular symbol; and in the left, a Serpent; round the neck is a *Torc*, indicating divinity. The face is oval and clean-shaven with the lips closed, the whole countenance showing a peaceful and contemplative attitude, or meditative mood. The hair appears to be arranged in coils, or matted strands which cover a portion of the forehead. Two straight horns with six branches on each appear to have protruded from the matted hair on the top of the head. The two horns of the stag close by are of similar height, and also have six branches. The artist may have caused the stag, standing close to the figure, purposely to resemble the deity in order to indicate a close affinity between them.

The figure is clothed in a close-fitting striped garment, with a girdle round the waist. The Ring is furnished with two heads, and is rather like the anklets worn by women in Upper India; it appears to be serpentine in character, the two heads furnishing two knob-like ends, one probably male, and the other female.

On the right hand of the figure above the stag is an antelope, fashioned like a horse; and which possibly has a double meaning. It has a mane, two horns and a long tail with a chain, or rope hanging in front.

On the left of the figure is a boar with unnaturally long legs, and either claws, or paws instead of hoofs, suggesting the intermixture of a Wolf symbol; the tail is long and rope-like. The boar, like the stag on the left, is looking rather affectionately at the figure, and is close to it. Just above is a tiger in the attitude of stalking some quarry, with his mouth gaping. In front of the tiger is an unclothed boy riding bare-backed on a dolphin; his hair is in the same style as that of the sitting figure. In front of the boy is another antelope, similar to the one on the other side. Below these figures are two lions, heavily maned on the breast, facing each other in a semi-rampant position, but in a playful mood. The background

is decorated with what may be intended for a Lotus in triads, as each group, consisting of three buds, is surrounded by water.

The animal above the serpent is distinctly a boar with bristles on its back, and a snout which has an indication of one tush, just above the nose, although the legs and feet are not those of a boar.

The naked boy riding on the dolphin looks like a type of one of the followers, or attendants of Siva.

Taking the picture as a whole it seems to represent Siva, in Keltic form, in the attitude of an ascetic, in his manifestation of Pasupati, or Lord of Beasts. The animals here pourtrayed are those which live on land in water, and on swampy ground; there are grass-eaters, flesh-eaters and mixed-eaters — the boar.

The second plaque with its frolicsome animals, apparently also represents Cernunnos. In Fig. 2 he appears to be deeply sunk in meditation, and to be making a *mudra* gesture. The oriental character of this representation is emphasized by the two conventional animals like elephants, and by the two *chakras*.

The picture of Cernunnos, in Fig. 1, embossed on the Gundestrup Bowl, is a replica of that in Sir John Marshall's book on Mohenjo Daro, in Sind. As a picture it is precisely the same, although the style of the drawing differs considerably, and here the elephants are unmistakable. It is to be seen fairly frequently at several places in Southern India.

A carving at Rheims, in Northern France, depicts Cernunnos in the cross-legged attitude of an ascetic, with Horns, Tree, Deer and Bull, five attributes of Siva. Cernunnos, in Keltic regions, seems to take the form of the Great Hunter, or Lord of Beasts, Siva.

Chap ter 6.

NOMENCLATURE.

Taltiu was the daughter of the great and good Magh Mor, and the latter personage, although represented as a male deity, has a name which sounds as if it might have emanated from *Mahamaya*. The name of Taltiu may be perceived in one or two places not far from London, the town of Lugh, her fosterling.

Tilaburg (the Free Town of Tila) is the old name for Tilbury and is derived from »Taltiu«; and Tilty, in Essex, is called after this goddess. The present old church of St. Mary, at Tilty, is on a very ancient site; it is a small chapel which was formerly a hostel for student-pilgrims, thus it would appear to have been a pre-Christian settlement, at one time, with Taltiu as the presiding deity.

In County Meath, Ireland, there was formerly a place called Teilté, a seat of royalty. This place was famous for its great Lammas Fair, held about the first of August (Lammas-tide). This was one of the four festivals of the Sun-god, Lugh.

In Truro, Cornwall, there is a Lammas Street, and also a Lunar Terrace, names one does not meet with in non-Keltic territory.

There is a town called Lugh in Italian Somaliland, the name corresponding precisely with that of the British form of Mercury. It is also found as a Sanskrit word, as an alternative

to *Laghu*,*) but whether there is any connection between Laghu and Budh of India, I do not know.

Lugh is on the river Juba, close to the Abyssinian border. »J« and »Y«, also »B« and »V« being interchangeable Juba emerges as the same word as the Sanskrit *Yuva!* Two more names in this African region suggests Sanskrit origin, Mongalle and Sudan. There is an island called Mingala in the parish of Barra, in the Outer Hebrides; and that, and the African Mongalle might be derived from Mangala (Mars), a form of Kartikeya and Skanda. Then, as regards »Sudan«, *Sudha* is the (celestial?) food of the Nagas; it is also the beverage of the gods, which places the Nagas in a high position! *Sudhansu* is the Moon as the repository of Nectar. *Sudha* may be the origin of »Sudan«, and also of the British surname »Soddy«.

Egypt is believed by some Indians to have been part of Bharatavarsha,*) and it is thought possible that the Nile was sacred to Nila Sarasvati (the Blue Sarasvati). The Nile was called Hafi at some ancient period. At the present time the sacred river Ganges has sixteen names, and it is quite possible that the Nile had two at the same time.

If the semi-mythical Taliessin is correct the early Cymric people came from Asia, *not* from Egypt, and there are many signs that he was right.

That part of the African continent which contains the Zimbabwe ruins, Mashonaland in Southern Rhodesia, appears to be older than Egypt, as Egypt; possibly it is older than India.

One may notice that Scotland has a Glen Affric, and the Isle of Man, a Princess Afreeca. As »P« and »F« are interchangeable in the British Isles, it suggests a like transformation in regard to the name »Africa«, because that continent was formerly called Aparica, a name composed of two Sanskrit syllables!

Glen Affric is mentioned in old Gaelic records as Affaric, practically *Aparica*.

*) See Sir Monier William's Sanskrit Dictionary.

To the South Australian aboriginal »apa« means »water«, and all may be connected in the far-off past with Apah, or Narayana in feminine form, the Cosmic Ocean.

Narayana, as Apah, or Mahamaya, seems to have been the ulterior inspiration for the South Australian word, the name of the continent of Africa, an ethereal princess in the Isle of Man and a forest, glen, loch and river in Scotland!

The meaning of »Narayana« is »One whose abode is on Water«; but »Water« in this connection is not the composite liquid known by the chemical formula of H₂O, but is the Primordial Cause of the Cosmos, personified by the female aspect of Brahm, the One and only God.

The name »Somaliland« resembles that of Sumali, uncle of the notorious Râvana of the *Ramâyana* who made adventurous militant expeditions into the outer world. A tribe called Sumallika is mentioned in the *Bhishma Parva* of the *Mahâbhârata*.

Vasuki is sometimes referred to as King of the Nagas and sometimes as King of the Pannagas. The legal word »pannages« may be allied to the word *Pannaga*, of Sanskrit literature. From »Pannaga« may have come into being the place-name »Penge« and, as regards the first syllable, the surname »Pankhurst«.

Besides »Vasuki«, the following are all mentioned as Naga names, Pingala, Nila, Karkotaka, Ugraka and Venin, showing the importance of the Nagas in very early times. »Venin« may be compared to »Venom«.

It seems probable that the Shoshonee, or Snake tribes of America took their name from the Aryan Sesha, or Shesha, King of the Serpent race. According to Sanskrit writings Brahmâ, the Creator, persuaded Sesha to pass through the earth in order to reach Patala (the Netherworld), and this may have been a mythological way of describing a journey to the Antipodes. Sesha was adjured by Brahmâ, to support the earth, and this mythological suggestion may have indicated emigration, and attention to the welfare of the sons of Earth, in this case the new settlers in Patala. (America?).

The Shoshonee tribe was a very large one, the parent of

many North American tribes and clans. The State of Oklahoma, which seems to have derived its name from the Sanskrit language, includes a place of the name of Tulsa seemingly obtained from the sacred *Tulsi*, or Basil-plant of India. *Tulasi* is looked upon as one of the wives of Vishnu. What is the origin of Tulse Hill, in London?

The Nagas, looked upon as treasure-hunters, may have given us our word »nugget«, more particularly so as the hunt was for gold!

These proprietors of the *Swastika* emblem seem also to have done some work in Fiji as recently a giant monolith has been brought to light on one of the islands of the Fiji group; and *Swastikas*, four inches deep, are incised upon this great relic of the past.

There is plenty of evidence of Naga footsteps both in America and in the British Isles, through place-names, and also through the study of sacred animals and other symbols associated with them.

Achil Island in County Mayo, Ireland, the Ochil Hills in Scotland and the Welsh place-name »Uchil« are thought to be derived from the same root; they all resemble the Sanskrit word *Akhil* (*Akhila*), which means »All«, or the Universe.

It may be that the surname »Baldwin« originates from the Keltic god, Balder; that »Loth«, »Louth« and »Lowther« are the result of the Aryan habit of deriving names from a deity, and that they emanated from that of Lugh, or Loth; »Shaman« from Shaman, or Saman (Yama); »Chaundy« and »Cundy« from the Moon-god Chand, or Can, and so on. The Irish surname »Ram« may be derived from the Indian Ram, or Rama; Ramsbury, in Wiltshire, suggests the borough of Ram; and more significant still is Ram's Island off County Wexford, in Ireland. There was a Rama tribe in South America, I do not know whether it is still in existence.

The name of Puloman, a Dâvana, might be linked with that of the English family of Pulman. According to some accounts, Puloman is the father of Suchi, wife of Indra, and who

is Queen of the Celestials. The surname »Such« may owe its origin to Suchi.

»Morris«, as a surname as well as a kind of dance, may have evolved from *Marut*, of whom Indra, King of the gods, is the Leader. The church at Abbot's Bromley, with its dedication to St. Nicholas, suggests a connection with the *Maruts* through the Deer emblem.

In the Journal of the Folk-dance and Song Society (Vol.II, 1935) there is a report of a lecture by Miss V. Alford in which the lecturer makes the statement that: »We may accept without question the derivation of 'Morris' from 'Morisca'. Later on in her lecture she says that the Christians and Moors did not turn into the Morris Dancers of Hijar, but the dancers into Christians and Moors, and this some time after the re-conquest of Teruel in 1711.

Miss Alford tells us that the Santa Oriosa dancers repudiate the name of »Moors«, yet she says: »They are Morris Dancers if ever there were any, and they are attached, not to a fight, but to a miracle-working, pre-Christian goddess«. Why then should »Morris« be derived from »Morisca« which is a word denoting Spanish Mahomedans of Moorish origin? It will be remembered that Mahomedans entirely disapprove of anything in the nature of a goddess. Therefore the theory does not seem very consistent. The battle between the Moors and the Christians is probably a late form of a very ancient ceremony of Aryan origin.

From whence originated the names »Montmartre« and »Martres«? Montmartre, on the outskirts of Paris, is a district full of legendary tradition.

At Martres, near Toulouse, there is a sacred Well where it is customary to bathe the eyes. This well is dedicated to St. Vidian whose image, in the Aryan fashion, is immersed in water on certain occasions. Who is St. Vidian, possibly allied to St. Vigean of the British Isles, who is also the proprietor of a Healing Well?

The Druids of old divided themselves into three sections among whom were the Physicians. These doctors were called

Vaids,*) and with this name we may compare the Indian word *Vaidya* which, to this day, is an appellation of the Hindu physician, in Bengal. Siva, mythologically, is Vaidyanath, or Lord of Physicians.

The *Vaidyas* were represented at the International Congress of Medicine, held in London in 1913, by Mr S. M. Mitra.**) His paper covered the *Ayurvedic* system for the whole of India, which, though veiled in Mythology, includes valuable medicines, from the animal, vegetable and mineral kingdoms, and would be a great asset to our own.

Is it not probable that »Vaid« is a contraction of *Vaidya*, and that the names »Vidian« and »Vigean« are allied to it?

A Mirror is the invariable accompaniment of the Morris Dances together with Ribbons and Bells. I have heard no suggestion as to the signification of the Mirror. In India it is *the sure cognisance of Gauri, second wife of Siva*.

The Morris Dancers are more particularly connected with Siva if these are in the nature of Fire festivals. Their colours, Red and White, are those of Agni, of Siva's family, and they carry the emblem of Siva's second wife, Gauri, Durga, Uma or Parvati. Basques used to dance Morris Sword dances at St. Sebastian, and later on higher up, in a more remote region. They wore Red and White for these dances.

Among the many incised stones in the county of Morayshire in Scotland four were found on the promontory of Burghead, and on these there are Bulls of conventional design which bear a striking resemblance to the Bull Nandi, vehicle of Siva. Burghead used to be called by the Pictish name of the Broch; and, apparently it can vie with any part of Scotland as regards antiquity. At least two of these stones with Bull carvings are preserved in museums, one in Burghead, and one in Edinburgh in the Museum of Antiquities. The Mirror is also seen in the neighbourhood of Burghead, and surely a symbolic link must exist between this and the Bull, allegorically representing the emblems of Gauri and Siva.

*) See Toland's »History of the Druids« (1813).

**) See Congress Reports (Hodder and Stoughton).

The Clavie ceremony, a festival of the dim and distant past, but carried on at the present day, makes a most impressive picture as one stands on the hillock overlooking Dourie Mound where the »altar« is situated. Photos taken on the mound itself are not nearly so effective.

The Fire on the »Altar« flares up brilliantly, and finally the blazing tar-barrel rolls down the hill, while the inhabitants snatch lighted faggots from the flames, for luck! Burghead is not the only place where this custom was in vogue; it was also kept in some parts of England; but on the promontory on the Moray Firth, close to the water it produces a remarkable scene with the Beacon Fire visible for miles around from both sea and land.

The Bulls, the New Fire, for which no match may be used, when it is lighted, and many other signs on the Broch point to a former connection with Siva worship.

Many places in England with the prefix »Brock« possess churches dedicated to St. Peter. Brockhall, or Brockhole, in the hundred of Nobottle-grove, Northamptonshire, for instance, and Lee-Brockhurst, in Suffolk. Broxash, Herefordshire, has an ancient church dedicated to St. Peter, who was also the Patron Saint of a church near Burghead. Brooke, in the soke of Oakham, has a chapel of St. Peter; also Brooke in the hundred of Clavering, in Norfolk, the place-name indicating association with the Clavie ceremony.

Brockthrop, Brookrup, or Brookthrop in Gloucestershire, unite the two forms of the word »broch« and »brook«, and the surnames corresponding to these are probably also of Pictish origin.

The ancient stone Circles called the Clava Cairns, are to be found near Nairn, and Burghead. It will be remembered that the Earls of Cawdor are associated by Shakespeare with this district, and the Clava circles. »Cador sprang to horse as spark does to Fire,*» and was probably once the allegorical figure of Eochu, or Kartikeya, who »sprang from Fire«.

*) Layamon's Brut, 21481—2.

Near the village of Lumphanan (Llanfinnan), twenty-seven miles from Aberdeen, is the Well of Macbeth, and the Cairn of Macbeth is on the slope of Perkhill, less than a mile South-West of Lumphanan. Macbeth appears to be an allegorical figure also.

The Macbeths, or Bethunes, hereditary physicians in the Western Isles, are one of the oldest families in Burghead, on the other side of Scotland!

Dunsinane, in Perthshire, connected by Shakespeare with Macbeth, is a great prehistoric hill-fort on the Sidlaw Hills, a name suggesting the Land of Sidh.

Farther South, in the valley of the Manor Water, five miles from Peebles, is an ancient British fort called Macbeth's Castle. On the top is a rock-basin of the kind connected with Healing; and thus there is a chain of evidence to proclaim the dominance of one religious community in pre-Christian times throughout the British Isles, and beyond them.

Peterhead, in the district of Buchan in Aberdeenshire is the most easterly town in Scotland, a situation which may have caught the attention of the imaginative Picts. Apparently, it was named after Peredur, who in these islands merged into the form of St. Peter. In 1560, Peterhead was a small fishing village, and the peninsula on which it stands originally belonged to the Abbey of Deer.*)

There is a well at Peterhead which is said to contain a greater quantity of Muriate of Iron than any other spring water which has as yet been discovered; nevertheless, in these days, the well is disused, dirty and well-nigh forgotten.

When from a prehistoric point of view one looks at Britain as a whole, and not merely in sections, one is struck by the prevalence of mythological names, and of their connection with one another in widely different areas. Take Peterhead, for instance, and this particular well, which is called the Wine Well. It is one of the Six Wonders of Buchan, and may be compared

*) See »An Historical Account of Peterhead«, by James Arbuthnot, Jun. Esq. (1815).

with the legendary history of the small river Alan in the South-West corner of Wales. Tradition tells how the symbolic Wine of the gods flowed through the bed of this sacred stream!

The Wine Well at Peterhead, named after Peder, or Peredur, was apparently regarded in ancient times as containing a divine beverage; and the allegorical stream in Wales, containing the Wine of the gods, is obviously named Alan after Ilâ, the mother of Peredur. Peredur is Alain, or Aila, the son of Ilâ who corresponds to the Indian Ilâ (Lakshmi). Ilâ is the great Earth Mother, the Ail, or Grail? A mythological association between Peterhead and St. David's seems fairly evident. The Sanskrit word *Ilâ, Ira, or Ida* means »Earth«, »Wine« and »Water«, and Aila probably gave us our word »Ale« This national drink enters into many an old English custom.

There is a church dedicated to St. Peter at Allendale, in Northumberland. This place stands on a hill on the eastern bank of the river Allen, and there are numerous signs of springs in the neighbourhood. As regards nomenclature, Northumbria may be associated with Umbria, in Italy*) and Ombersley, in Worcestershire,** and all of them with Uma, or Gauri, forms of the Mother Goddess.

A church at Ashby-Parva, in Leicestershire, and another at Ayott-St. Peter, or Ayott-Parva, in Hertfordshire, have St. Peter as their Patron Saint. *Parva* is Sanskrit but, in this case, may be a corruption of »Peredur«, as it is an alternative to »Peter«.

St. David, in the form of Dewi Sant, appears to be a follower of the great Aryan Mother. His father is said to be Sanddhe, and it looks as if the families of Sanders, Sanderson and Shand may have had Sanddhe as their tribal, or deifical father.

The Leek, or Luce, a Welsh national symbol, and also that of one of the Welsh regiments, may be connected with Lugh, or Luce. Sanddhe ordered the soldiery to place a Leek in their

*) See p. 62.

**) See p. 11.

caps, and this action had some allegorical significance. The Leek, or Daffodil, represents Light, or the Rising Sun, and produces David, the Rosy Dawn of Day, and the Dawn of Spiritual Enlightenment.

One may compare Sanddhe and the Leek with the Indian *Sandhya*. This Sanskrit word literally means the Juncture of Night with Day, and of Day with Night. *Sandhya* is a name for the goddess Durga, but when applied to this deity the word stands for Morning and Evening Prayers.

In consideration of the fact that Sanddhe's men are told to don the Leek, or Light of Day, it looks as if Sanddhe is the personification of these Junctures; and that his son, David, is the personal representative of the Dawn of a New Understanding, in the learned ecclesiastical centre which afterwards took his name.

St. David was born in an allegorical manner; his mother evidently personifying the Cosmic Waters in the form of the Spring of St. Non. This is the traditional birth-place of David, »near of kinne to the worthy Arthur, King of England«. St. Non may be Anne, Annet or Gráinne, goddess of sacred Springs, the word »goddess« being purely allegorical, and in no way usurping the claims of monotheism.

Muni (St. Non?) is the sister of Aditi, mother of the Adityas, and, in the form of Anne, she is the aunt, or sister of King Arthur.

Morgan le Fay is the sister of Anne, or the same personality. The Welsh name »Morgan« represented a clan in Aberdeenshire, and this Clan Morgan is mentioned in the Book of Deer.

The families of Sandlands and Sandilands may have formed a clan in the distant past, and may have derived their name from Sandiliya, and not from any geographical description. There is a Sandiliya *gotra*, or clan in India, derived from a famous sage of that name, to which many Brahmins, and a few *Kshatriyas* of Bengal belong. Sandiliya is the father of Hutasana (Hu, the Mighty, of Wales?).

Members of the Clan Allan (believed to be the Stuarts)

are of royal lineage since time immemorial, and once may have claimed descent from the Great Mother, Ilâ.

The Aila dynasty of India »swelled into gigantic proportions«, and some of their offspring may have formed the Clan Allan.

Scotland is teeming with names of a mythological character. The river Cree, or Chree runs through the South-west corner of it, Sree, or Shree is Lakshmi, goddess of Prosperity, from whom evolved Ceres. The British surname Cree, and the Cree Indians in Canada may have received their names from the same source. The river Cree in Galloway may once have been sacred, impersonating Sree, goddess of Fortune; and one of her shrines may have been at Ceres, in Fife.

Minnigaff, of great antiquity, on the Cree, may have derived the first part of its name from Muni. All these signs of this deity in place-names, may be connected with the multiplicity of links in other directions. The Cree flows through Minnigaff and Newton Stewart where Lammas-tide is still observed.

Irvine, on the Ayrshire coast, has an annual Fair of great age, and the place was probably named after Erbin, or Ervin, grandson of Lugh.

The Trostan Moors are reminiscent of Trystram, or Drustan, associated with Mayfield, in Sussex, and probably also with Mayfield in this district. Here is Ellisland, the Land of Ilâ, consort of Lugh, also Sweetbit and Sweetheart Abbey.

The neighbourhood of Moniaive and Dumfries is rich in prehistoric remains, and the Roman camp at Tibber has retained its *pre-Roman* name. Arthur's Seat, Lotus Hill, Arthur's Loch and Beeswing village are all situated on the stretch of land between Glasgow and the Solway Firth; Cargan's Pow (Cargan's Head), Cattan's Loaning and Dun Cow village are not far away.

Crossmichael and Borgue are in the South of Galloway; the latter, a village in Kirkcudbright, is described as »Tara's mighty boro'«, but I was unable to discover anything more relating to this description.

If one delves deep into the sources of personal and place-names while bearing in mind the mythological tendencies of our prehistoric forefathers the pursuit is endless, and promises a rich harvest. But at this early stage of the study of nomenclature from a mythological point of view, it is impossible to do more than make suggestions which at least demonstrate mythological unity in many areas, and have as much foundation as many of the geographical interpretations.

Across the Solway Firth, and near the Roman Wall is Luguvallium, the valley of Lugh, or Lug. Carlisle, associated in old ballads with King Arthur, was Luguballa.

The Isle of Anglesey was the last of the Druidic settlements in Britain, and very learnéd, like the others. The doctrine of Pythagoras was taught to the students in this establishment. It was situated on the Lands of Lugwy (Lugh?); on which is Arthur's Quoit, a stupendous cromlech. This island was also called Sena, a Sanskrit word which forms a termination to »Mahasena« and »Devasena«, names for Kartikeya and Shashthi, and possibly Eochu and Edain. *Sena* means »army«, and applies to the Divine Army of which Skanda, a form of Kartikeya, is the *generalissimo*.

Bo Find, the sacred Cow of Gaeldom, and the personality of Bo Find, or Boinn must be associated with Inisbofind, an island off the coast of Galway, in Ireland. The Holy Cow represents the fruitful Earth, and is impersonated by Sarasvati (Speech), as the wife of Brahmâ, the Creator. Through Speech the Earth produces mental Fruit.

Aboyne, on Deeside, is thought to be connected with the river Boyne, in Ireland, and with Bo Find. There is an antique Stone at Aboyne with an inscription in which occur the words Maqqo Tal, and these are interpreted by Mr. Diack of Aberdeen as MacTal. In »The New Road«*) by the Scottish author, Neil Munro, this passage occurs: »Glen Coe was loud with running waters falling down the gashes of the bens, the curlews whistling, and the echoes of McTala, son of Earth,

*) See Chapter viii, p. 83.

who taunts.« Whether the Gaelic word »Tal«, or »Tala« bears any relationship to the Sanskrit word as used in connection with Malina Tal and Naini Tal, I do not know. The lake Malina Tal, if associated with the sacred stream Malini, is in a classical atmosphere. The word *Tal* in its Sanskrit form would be *Tala*.

There are several names in Sanskrit for the Earth, one of which is *Kuh*, precisely the same as the German word for »Cow«. The Sanskrit word *Bhuh* represents the Earth as a Holy Cow, who, herself, takes several forms.

The Clan Buchanan might find a connection here with regard to their remote ancestry, if they have not already done so. In a transitional stage the name seems to have been »Bo-quhanan«, with the »Q« silent, as in »Balquhidder«. Previous to this the name was in the form of Bohanan, or Bohannan. I arrive at this conclusion on account of having met an elderly American about two years ago whose family, so he told me, had been in Virginia for two(?) centuries. His name was Bohanan, and he traced his pedigree to the Scottish family of Buchanan. He said that his was the earlier form of the name, and that in his family it had never been altered, but had preserved its original form.

I notice that a book on *Yoga* has been published recently by an Indian, and that the author's name is Behannan; surely the Keltic name of »Bohannan« is associated with it, as also the deifical personage Bo Find, or Be Find, Bo, or Bwch, the Holy Cow of the Kelts?

A Scottish word which seems originally to have been connected with the sacred Cow is »bothie«. Dr. Grant, in his »Scottish National Dictionary«, describes a bothie as any primitive shelter of any kind; but, at one time, according to the quotations given by Dr. Grant, it was a Dairy-house. In this connection Pennant calls it a bothay. Some accounts tell how it was the custom for a dairy-maid to place a rod of the Roan-tree over the doorway of the bothay. This custom may have been put into practice on Roan Island off the coast of Sutherlandshire, amongst other localities.

The word in Gaelic is »bothan« (pronounced »bo-han«), and this shows clearly the link with Bo, or Bwch, the mystic Cow of the Kelts, and also seems to show an affinity with the Sanskrit *Bhuh*. At the present time, »Bothan« is a British surname, and probably emanates from the same source.

The Indian goddess Vinata is the mother of two sons and a daughter. One of the sons is Garuda, or Garura, the Eagle; and the daughter is Sandamani, a Flash of Lightning. The British family of Sandeman may owe their name to this allegorical personage.

»O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the Nagas.«*)

The Serpents have definitely left their mark in this island of Britain. Pingal, or Pingala was a Serpent king, and Fingal, owning a well near the Serpent Mound in Argyll, may be allegorically related. There are two Pingalas in Sanskrit literature, one an attendant on Surya, the Sun, a *Vedic* deity; and another, a sage after whom one of the *Upanishads* received its name. Fingal of Scotland is probably one with the Earls of Fingall in County Meath, Ireland, where Tara, one of the most distinguished centres of Druidism, still affords impressions of its former high estate.**) There is a Finghall parish in the North Riding of Yorkshire.

The Earls of Cavan have a name which may have come down from Chavanya, son of Bhrigu and brother of Sree, or Lakshmi. The mother of Chavanya is Khyati (Fame).

The *Aditya Bhaga* is Lord of Trees, and the Sanskrit word *Bhaga* stands for an Oak-tree. Many oaks grow on the Himâlayan Mountains. It seems rather a curious coincidence that at Bagot's Bromley, the ancient domain of the Bagot family, there is the Needwood Forest containing some of the finest oak-trees in the kingdom and that they are the property of this family with a name not unlike Bhaga. There is a chaly-

*) *Astika Parva of the Mahâbhârata.*

**) See »Tara: a Pagan Sanctuary«, by Dr. Macalister.

beate spring in the park. Bagot's Bromley is in the parish of Abbot's Bromley. This parish was also called Bromley-Paget's, including the name of another old Staffordshire family, that of the Pagets. It may be that Bhaga is the foundation for both of these.

The importance of the Oak as a symbol in this neighbourhood is evidenced by the Oak-leaves and Oak-apples to be seen in a silver design on the green knee-breeches of the Horn-dancers.

Bagborough, in Somersetshire, seems also to be connected with Bhaga, one of the Shining Ones of India.

It is worth while to notice that a church dedicated to St. Nicholas, as at Abbot's Bromley, is found in the place called Sevenoaks! Also that the church of St. Nicholas, partly in the parish of Guildford, is on a very old site, and that there are Oak-leaves surrounding Guildford's coat-of-arms.

The principle shrine of Brigit in Ireland was in an Oak-grove in County Kildare; the name »Kildare« means a shrine connected with some sacred Tree, in this case, of the Oak. The word »dair« is sometimes translated »oak«, and it is thought that the word »Druid was derived from it. Possibly, this is the derivation of »Druid«, and at one time it may have had a similar meaning to the Sanskrit *Deva-Daru*, or Timber of the gods, applying to more than one kind of Tree. There are five special kinds of celestial Trees, in India. The sacred *Deodar* is of the coniferous order, and in the »Asiatic Review« for April, 1937, there is a picture of a Hindu temple in a grove of Deodars. »Dair«, »Deodar« and *Deva-Daru* may all be philologically connected?

The Mother Goddess, Bride is a *Dânavâ*, and may have presided over Denmark. Her sons are the Tri Dei Dana, or trinity of the *Dânavas* in Britain. Bridestow, in Devon, where there is an ancient church dedicated to this saint, is apparently the Stow of Brité. The name is pronounced locally Brit-es-tow.

In some parts of Scotland, on St. Bride's Eve, Bride used to be welcomed from the sea-shore (as coming over the sea);

the people called from their houses: — »Bride, Bride,*) come in, your bed is ready«; »Preserve the house for the trinity.« Why the trinity? because it represents the Family.

The term »Arya«, or »Aryan« covered only the three twice-born castes of India. The *Sudras*, or fourth main caste of the Hindus were a subject race. They were, however, not debarred from the caste system, and were accorded an honourable place, though a lowly one. Even a *Sudra* may become an ascetic of the highest spiritual rank, not being exceeded even by the Brahmins, in some circumstances. The *Sudras*, mostly of a primitive type in those early days, were given a position befitting their capabilities; and special laws were applied to them for their protection.

The royal burgh of Inverary suggests the association of the Mother Goddess, Arya, or Gauri, with the estuary of the Ary. The Aryas, or Aryans received their name from this goddess, and, naturally, it would be of importance to the Keltic Aryans.

*) In the glossary to Macbeth, in the Israel Gollancz edition of Shakespeare the word »Breed« is described as »family«, or »parentage«, and, in Scotland »Bride« is pronounced »breed«.

Chapter 7.

GLIMPSES OF PREHISTORIC TIMES.

The Crescent, seen in the coat-of-arms of the university of St. Andrew's is not a Christian symbol; it is a symbol of the great Aryan Mother, in the first instance, but often appears on the Continent in association with the Christian Madonna and Child.

Many coins have been found on Karn Bré, or Carn Brae, near Redruth, in Cornwall. The goddess Keridwen is represented on these coins. »The Ark, or Half-moon was the Basis, added to this was, sometimes the head of a bird, probably the Hen, the mother of the mystical Egg; at others, the neck and head of a Mare, also symbolic of Ked; the legs, when supplied, being represented by four tallies, such as were used in the religious, judicial, or magical ceremonies of the Druids. At other times, the ark, or moon, as the basis, was made to assume the appearance of the mystical Sow, the prolific animal. Knots of serpents, symbolic of the Druids themselves, are said to be found among the sculptured remains of this sept, whose object, it would appear, was to conceal their mysteries under hieroglyphic symbols, single or combined.«*) The Half-moon is the Ark floating on the Cosmic Waters.

In the remote past colours were of great significance. When the Picts tattooed themselves Blue and White with the use of woad, there was probably a symbolic meaning attaching to

*) See »The Druids«, Note O., by the Rev. John B. Pratt, M. A. (1861).

these colours of the great Mahamaya in her character of Night. The colours of St. Andrew, as Patron Saint of Scotland, are Blue and Silver, and it has been explained by the Lyon Clerk at the Court of the Lord Lyon in Edinburgh, that the actual Scottish flag is »Azure, a St. Andrew's Cross Argent«, and that the Cross is not, as usually represented, on a dark blue ground, but on a foundation of Sky-blue. The flag is thus registered as a Blue and Silver Badge of the Scottish nation, in the Public Register.

The St. Andrew's Cross of the Basques is Apple-green, and, as explained in a letter to the »Times« (8. 4. 37.), the Green and White are the colours of »Silurian Wales; (and so of our Tudors), the basis is the Cross of Santander, as in the Union Jack of Great Britain of 1603—1800; but there is charged upon it as in that case, a square cross, not the red cross of St. George, but the black cross of St. Devi of South Wales, which is incorporated in the arms of the See of St. David. The design is British; the colours are Cymric.«

The Black in the arms of the See of St. David's (formerly with St. Andrew as the presiding saint) may have some association with the Shield of Sir Gaheris, one of Arthur's Knights. This Shield has the Cross of St. Andrew in Blue and Silver, with the addition of Black. All these Shields of Arthur's Knights are Egg-shaped, coinciding with the Ovoid form of the hill-top of Mole Arthur, a former settlement of the Druids, and from whence they proceeded round the hills with symbolic Eggs suspended from their necks.

The churchyard of St. Breage, in Cornwall, is round; and I am told that Egg-shaped stones are frequently dug up here. These are natural stones brought from the sea-beach, and chosen on account of their shape.

Much scientific knowledge known to the Druids must have disappeared. Professor Cooksey, when lecturing at Southampton in 1904, expressed the opinion that the civilization of the Druids was under-estimated, and that the mistake arose from the comparison of the Romans with themselves.

The Briton and Keltic laws are said by Spenser to consti-

tute a body of regulations, which though unwritten, and delivered only by tradition from one generation to another, were intended to enforce the principles of equity.

The Druids had the direction and education of their chiefs. Certain selected individuals were specially trained and instructed in worldly knowledge in addition to the tenets of religion. The Druids also taught their pupils to respect the value of time, and to speak the truth.

Much Druidical influence may have left its impression on this country. One may read in the »Times« (1. 2. 36.), »the Prime Minister has said: 'Nowhere was the village community so real and so enduring a thing as it was in England for at least twelve centuries of its history. In every parish men met almost daily in humble, but very real self-government to be judged by their fellows, to settle the ploughing times and harvest times, the fallowing and grassing rules for the whole district.'« This selfgoverning principle in small communities continues to this day in some places on the West Coast of Ireland.

The management of Indian rural communities and villages was no less good in India. Sir Frederick Lely writes: »The ancient village system of a headman, advised by a *Panchayat*, or Council of Five Elders, has preserved the rural population throughout India during innumerable centuries, and has conducted local affairs in each area to the great benefit of the inhabitants under Hindu emperors, during the supremacy of the Moghuls, and even in British times.«

Under the caste system there were caste elders, and these saw to it that caste rules were observed. Are the Elders of the Church of Scotland the official descendants — the conductors of this system? In Aryan Scotland, and probably elsewhere, in Keltic regions, the highest class was composed of priests and intellectuals, speaking generally, the thinkers of the community. The second was formed by the nobility, (in India by royalty, warriors and scribes); next to the nobility came the craftsman class. This is precisely the order of the three twice-born castes of

India; the fourth caste being composed of peasants, or serfs, and people engaged in the humbler tasks of life.

British organization in India was built on the foundation of Moghul organization, which itself, was raised upon that of the Hindu.

In pre-Christian days in Britain, and for some centuries afterwards, religion lay at the root of everything as it does in the East. Before the installation of the new Master of the Worshipful Company of Wyre Drawers of the City of London in 1936, a service was conducted by the Rector at St. Michael's, Royal College Hill, and the address was given by the Rector of Beckenham, Mr. Boyd. As reported in the »Times« (7. 1. 36.), he said: »The City of London is rightly jealous of its ancient traditions and ceremonies, which enshrined ideals and conceptions that were of permanent value ... one of the finest traditions of the City was the association between the Companies and religion. Every City Livery Company, he believed, had its origin in a religious fraternity.«

The ancient settlers in Britain lived in a world which was enlivened by song and poetry, and echoed the customs of the East, where bards, minstrels and story-tellers wander from place to place. All classes are entertained. The poorer classes may be seen to this day congregating in the shade of some large tree when their work is over to listen to the *Kathak*, or Bard, who dilutes some of the culture of Hindustan for their entertainment and instruction.

The British *Constitution*, a magnificent heritage of the past, possesses the quality of flexibility *because it is unwritten*; hence its powers of endurance. The Hindu *Religion*, for the same reason, is built upon a rock. It is elastic, and unwritten, free from the bonds of dogma, which inculcates *Tolerance*. Never within memory has it been the direct cause of war, and, with the caste system and all its drawbacks, is the oldest system in the world! It bends, without breaking, like the British Constitution.

The Druids were adepts in arts of which we know very little, such as colour-blending, also the power of making them-

selves invisible. Probably only a few of the Druids acquired this faculty, and those who specially trained themselves, undergoing the necessary self-discipline. In full, this was a very severe and lengthy training, but may have been of much lesser extent for the development of some of these powers.

The mystic Land of Sidh was a great mental training-ground in India. The power of assuming an imperceptible form at will, or of becoming invisible, is the first of the eight classes of Sidh training, and is called *Anima*. The poet Shelley is thought to have known how to achieve invisibility. Peredur was given a precious stone which made him invisible at will; and King Arthur possessed a tartan which gave him the same advantage. This mantle belonging to Arthur was made »of diapered satin« with »an apple of ruddy gold at each corner thereof«. It may have come allegorically from the Land of Sidh with which Arthur was associated. When Uthr Pendragon wished to carry away Igerna, or Igraine, wife of Gourlois, King of Cornwall, the wizard, Merlin, obligingly changed his appearance so that he resembled her husband; and thus, through the result of this incident, Arthur came into the world, according to this account. The change of appearance may have been an actual happening in real life, the so-called magician using *Yoga* power, or some peculiar science not known to everyone, and which would accomplish this effect.

After the introduction of Christianity, apparently powers of all kinds which were not understood were put down to witchcraft and sorcery, in civic quarters. The Church seems always to have recognized two kinds of powers, only one of which was evil — this until the Reformation.

The first Lord Lytton, who understood the East, explains, through one of his characters, Sir Philip Derval, in his book »A Strange Story«, how that all which is mysterious is not necessarily Black Magic, although the latter exists. Certain laws, unknown to the generality of mankind, can be used and have often been applied for good purposes.

It may be that the City of London submerged itself under a wave of Black Magic when the Saxons arrived there, be-

cause, according to accounts of those times, they were so fearful of the strange effects which manifested themselves, that London was actually abandoned by them for a time.

The Druids employed methods, probably of a scientific nature, to repel their foes from off the coast of Ireland. They produced a mist which may have been composed of gaseous matter of some description.

Oscar, or Oscara is the son of Ossian, and his name is associated in some way with the Human Voice. Alamvusha, son of Rishyasringa and of whom Oscar is possibly the counterpart, is a Rakshasa,*⁾ and is possessed of illusory powers.*^{**)}) These faculties may have been ventriloquistic because Rishyasringa and Alamvusha are descendants of Marichi. According to the *Ramayana*, Marich, also a Rakshasa, uses ventriloquism while carrying out the plan for securing Sita.*^{***)})

Oscar is descended in a direct line from Mark, King of Cornwall (Marichi); Nudd (Nugent, who appears to be identical with Kasyapa, son of Marichi); Finn (Vibhandaka), and Ossian (Rosçrana, who, apparently, is identical with Rishyasringa).

King Mark of Cornwall is the uncle of Trystram (Drustan), who, in the form of St. Dunstan, was the Abbot of Deer!

So recently as about fifty years ago there seems to have been a case of employing the art of invisibility as a protection in a dangerous situation in Edinburgh. It purports to have happened to a doctor of that city whose housekeeper was a Keltic woman from the Highlands. This old woman had been with him for many years and was much attached to him. One day the doctor received a call from someone unknown to him in a low quarter of the town. He was preparing to set off to visit the patient when his old housekeeper came and implored him not to go, as she knew through the second sight, she told him, that he would be in great danger, if he attempted to go

*⁾ See the *Drona Parva* of the *Mahâbhârata*.

**⁾ See the *Bhishma Parva* of the *Mahâbhârata*.

***⁾ See pp. 53, 54.

to see these people. But the doctor replied that he must respond to the call. Before he left his housekeeper gave him a parting injunction: »Remember«, she said, »that you will see without being seen, and that you will hear without being heard.«

The doctor found the house in a very poor neighbourhood, and knocked on the dilapidated door, which was opened to him by a frowsy woman. Although he was standing in front of her she did not appear to see him, and bawled out: »Who's there?«. This she did a second time, and then she perceived the doctor, and took him inside. His experience soon told him that he must be very wary. He was conducted to a room where a group of people were gathered round the bedside of an old man. It struck him that he would be expected to hasten the end of the patient, after which it might be deemed expedient to silence him also by closing his career.

It occurred to the doctor that he was becoming invisible and visible by turns, as referred to by his housekeeper. Becoming more familiar with the idea he found that he was able to put this power into force, and also to control audibility. He availed himself of these strange faculties thus bestowed upon him, and which could have been brought into play only with considerable mental effort on the part of his faithful attendant. Finally, he was able to extricate himself from one of the most perilous situations in which he had ever found himself; and returned home pondering over the valuable gifts received from his Keltic housekeeper. In this case, as also with Fire-walking, it seems that the power can sometimes be transferred.

I believe it is in the English annals of the Indian Mutiny how the notorious Nana Sahib, when taken prisoner by the British, succeeded in duping his captors, although the incident is not recorded precisely in these words! This curious art of invisibility seems to have been used to effect the escape of Nana Sahib. He was escorted through the streets by British soldiery, in full view of hundreds of people; and, seemingly, without the slightest chance of regaining his liberty. But, much to the

amazement of his guards, he vanished, and another man was seen in his place.

I do not think it could have been realized by the British that *Nana Sahib was there all the time!* This may have been an instance of assuming another form at will, so frequently referred to in the Sanskrit epics. Possibly it was due to the application of *Yoga* science, either by Nana Sahib himself, or by others, to whom the art was known. Nana Sahib was never permanently secured.

It looks to me as if the churches at Tintagel, and of St. Kerid at Truro, have at the Lych Gate an arrangement for Fire-walking. The bars of stone on the ground over a small pit are said to be for the purpose of keeping out animals, but animals might break their legs in this way. It seems much more likely that Fire was placed under these stone planks at the entrance to the church at certain seasons, for Fire ceremonies.

As in later times, the early peoples dispelled the monotony of life with their festivals, some of which were Solar, and others, Lunar. In ancient days the Keltic Calendar was lunar, as was also that of the Hindus. The Calendar is of great importance to the Hindus, as it has always been, and probably was among the American Indians, the British and the Bretons, of which traces still remain. The Indians of San Juan Capistrano, California, had a seasonal Calendar of this description.

In Keltic spheres when the Tuatha were conquered, allegorically, or otherwise, the Land of Sidh became the abode of Elves and Fairies, and it is probable that Elves are related to Elphin, and Elphinstone. The Tuatha, who were the people in Britain who possessed powers which appeared to be magical, retained their power of disappearing and re-appearing at will. The Sidh power, however, at this stage, must soon have been on the wane, until it completely faded away, crushed by people who did not understand it. Some traces of it, apparently, were left behind, but not as an organized power, with centres for training.

The Dark Tower of the King of Elfland in »Childe Rowland« has been compared to the Maes Howe of Orkney.*.) Elfland was ruled by the King of Phairie, who, with his Fairy consort, »rode at the latter end of harvest, at All Hallow E'en«. This is the time when the last produce is brought in from the fields; and when the spiritual Harvest is remembered at the time of All Souls. The Harvest festival was a very important one, and there was much ceremony attached to it. According to an account from Elgin, published in »British Calendar Customs«,**) those who took the last load of grain from the stack-yard had their faces blackened; this must have been a tribute to the goddess Kali, whose festival is observed at Michaelmas, and whose colours, Blue and Silver, were borne by the Fairy cavalcade. »White shields they carry in their hands, with emblems of pale silver; with glittering blue swords.«

Pratt, in his »History of Buchan« (1858) says much the same of the Fairies, namely that their special time was Hallowmas Eve. Although this is not Michaelmas, the Feast of Kali, it is connected with the Manes, and Mahakala. Pratt relates how the Fairies rode forth in courtly procession with their Queen. »The trampling of the tiny hoofs of their horses, and the music of their bridle bells, might be heard in the passing breeze.«

Meave, or Mab, closely related to Ethne (Sarasvati), and possibly the daughter of Etain and Eochu, has the characteristics of the children of Kartikeya and Shashthi, who resemble their parents. She is associated with Babies, who she sometimes steals from their parents. Mab became, Queen of the Fairies, and possibly, at a later stage, St. Mabe of Cornwall, Patron Saint of the village called Mabe. There is a St. Mab's Cross on the outskirts of Wigan.

Highland fairies come always *from the West*; and travel through the air on Whirlwinds.

*) See »Childe Rowland«, p. 193, »Folk-Lore« (1891).

**) (Vol. I., Scotland) by Mrs. Macleod Banks, President of the Folk-Lore Association.

When in Wiesbaden in 1936, I noticed St. Nicholas, a possible successor to Eochu and Kartikeya, going in human form on his time honoured round to visit the Boys and Girls of the neighbourhood. Perhaps he is a mythic descendant of the Snakes, or Serpents of Schlangenbad.*) At the same season of the year, the beginning of December, about the time that Kartikeya is being worshipped in India, the Boy Bishop was remembered once more at the old Cinque Port of Romney, in Kent. This medieval ceremony was connected with St. Nicholas, Patron Saint of the Young, and took place on his Feast-day, the sixth of December. That St. Nicholas evolved from Eochu is *by no means put forward as a certainty*, but he distinctly bears the character of Kartikeya in respect to Children.

At West Tanfield, in Yorkshire a beautiful church is dedicated to this saint (St. Nicholas). The name of the place, which is also found in the Lothians of Scotland, indicates Fire in a symbolic sense. In one of the windows of this church at West Tanfield St. Nicholas is seen with his Three Bags of Gold, with which he rescued some girls from being sold into slavery on account of the poverty of their father, according to legend. He is also thus represented in the church of St. Nicholas at Newbury, Berkshire. The name »Thanington«, formerly »Taning-tune«, includes the word »Tan«, and there is a church of St. Nicholas at a place of this name in Kent. »Thanet« obviously derived from the same source as »Thanington« is the name of that which may have been a sacred island containing the Shell Grotto with Aryan emblems on the walls. The old church of St. Nicholas-at-Wade, near Reculver on the Kentish coast, may be compared to the church of St. Nicholas, in Somerset, at a place called Combe St. Nicholas, and near the village of Wadeford, not far from the Northay Barrow.

The Combe is a little way above the church. It is an artificial mound, and was excavated in 1935. Evidences of cremation were discovered and a fragment of a Bronze Age cinerary urn which is now on view in the church.

*) See p. 35.

A list of Bishops of the Sumerseat is also to be found in the church. Is »Sumerseat« the seat of the Sumerians, or Aryans who received the tenets of their faith from Mt. Meru in the Sumerian range, now known as the Altai Mountains? Somerset has many traces of the Aryans, and it may be that they gave to it the name of Sumerseat.

One of the peaks of the sacred Mt. Meru is known as Ka, and this may be compared to St. Ca's Well in Aberdeenshire.*)

»Mt. Meru stands kissing the heavens by its height. It is graced with streams and trees, and resounds with the charming melody of winged choirs.«

*) See p. 10.

Chapter 8.

CONNECTING LINKS.

The Fairy Cross in Somerset, and Sidbury, Sidmouth and the river Sid in Devon, remind us of fairy habitations in addition to the numerous Fairy Knowes in Scotland and Ireland, and many reminders of the Fairies in other parts of the British Isles, and Brittany.

In »Huon of Bordeaux« Arthur takes the form of a fairy monarch, and is heir to the kingdom of Oberon, his brother. It is recounted of Arthur, in his mythic character, that he slew the Demon Cat of Losanne; but, according to André de Coutance, Arthur was really vanquished and carried off by the Cat; but André remarks that: »One durst not tell that tale before Britons!«

Not long ago some antique pottery was discovered in the Bean Valley in Kent. The name »Bean« suggests Bean-Sidhe (Banshee), the Woman of the Hill, or the Woman of the Fairy Mansions. A Hill in this sense is a knoll, or Fairy Knowe, and Bean-Sidhe may have been sacred in the days which preceded the Tuatha fairies. Bansha, in Tipperary, also suggests association with the fairies. Beanbridge in Devon is not far from Kentisbeare, which possesses a name suggesting the *pura*, or Borough of Kunti, the Earth Mother.

Aed, Keltic god of Fire, and possibly, in Edinburgh, the same character as Arthur, is the son of Ronan, in Scotland, and of Ainmire, King of Tara, in Ireland. The name »Ainmire« may possibly have left traces in the surname »Anmer« for which, I understand, no origin has been given.

Aed is closely connected with the Sidh, and is described as »a man between two worlds«.

The *Siddhas* are those who have attained *Siddhi*. These are attainments of super, or extra human powers, reached, in varying degree through *Yoga* practice. *Anima*, or *Animan*, the first, is the power of reducing oneself to very small dimensions, practically a state of invisibility, and which would seem to apply to the fairies in a mythological sense. The *Siddhas* »dwell betwixt earth and heaven, and thus the description of Aed tallies with this one, and makes it not unreasonable to assume that the Keltic Land of Sidh corresponds to the Land of Sidh in India.

In the old Irish MS. *The Destruction of Da Derga's Hostel*, there are allusion to Fire ceremonies such as take place at Cooch Behar, and other places in India at the present time. The festival at Cooch Behar is in honour of the goddess Durga.

In this old epic there is mention of Peacocks within the precincts of Tara. These Birds, and others with Tufts, or Crests including Pheasants, symbolize Fire. The Mandan Indians, who live on the banks of the Yellowstone River in North America, call themselves the People of the Pheasant although it is a bird which they have never seen. In Breton folk-lore a Golden-crested Wren is called »the thief of Fire«; and, in India, the Sanskrit word *Sikha* which is used to denote the Crest of a Bird, literally means »Flame«. According to Hindu mythology *Sikhin* is one of the synonyms of Fire, and *Sikhins* are Fire-birds or the Crested ones. The Sparks which rise from the Fire are mythologically the attendants of Siva.

Agni, of Siva's family, the Spirit of Fire, is the sacred Tree, or Pillar of Flame; and Svaha, the consort of Agni, is the *mantra*, (invocation) for the libation which feeds the flames, all of which is highly symbolic. The *Vedas*, the oldest classical writings of the Aryan Hindus, teach that Fire is the originator of all life on this planet, but that Fire (the Sun) is powerless to produce Life excepted when united with Water (the Moon), consequently the Sun and Moon (Fire and Moisture) are held,

allegorically, to be the Parents of Creation. These two elements unite and produce the Seed, or Son.

It is explained in the *Vishnu Purana* how Fire never actually dies out, otherwise it could not be re-kindled. Agni, the Fire-god, has been the inspiration for some of the most majestic hymns in the whole realm of literature, and his image is one of the most beautiful. When represented by Indian artists the form of Agni is brilliant, like the Rising Sun. He is adorned with a flowing beard, and his body with a sacred Thread. Agni holds a *kamandalu*, or Water-pot, of the kind used by ascetics, in his left hand, and in his right, he holds a chaplet, or Rosary. The whole figure appears in a halo of Shining Flames, and is sitting on a seat shaped like a Half-Moon.

Agni sometimes appears in a *Kunda* (sacrificial vessel) with Seven Rays, or Flames issuing from his head.

According to legendary tradition, the Battle of Agned was fought in the neighbourhood of Edinburgh; and one of the old names for Edinburgh Castle was Castel Myned Agnedh; do we see traces here of Agni? The Sanskrit word Agni-idh is the Inflamer of Fire. And there is a Half-Moon Battery on the Castle rock! The ancient chapel is dedicated to St. Margaret whose symbol is a Dragon. Arthur, also connected with Edinburgh, wore the Dragon symbol. Aed is the Fiery Torch of the Kelts, Kentigern is a Pillar of Flame, and so is the Indian Agni! The emblem of Kentigern is a Stag, and a Doe appears in the Edinburgh coat-of-arms.

The term *Durgapuja*, meaning the festival of Durga, is an alternative to *Devipuja* for the Fire ceremonies at Cooch Behar, and suggests that the Irish hostel at Tara was that of Devi Durga, hence the reason for the Fire ritual taking place at the same time as in India at the Vernal and Autumnal Equinoxes.

In some of her aspects Durga is terrible like the tremendous and fearful powers of Nature, but in others, she is beautiful, like Nature in her lovely expressions.

Brigit, or Brité (Britannia?) with her Trident, and Rule of the Sea, is Gauri, or Durga, in the form of Bharati, who is mentioned in the *Vedas*.

Durga has Ten Arms, or Hands, representing the ten points of the compass. All the gods gave their best weapons to her for the struggle with the Demon, in which she is engaged. This represents the contest between the higher forces against the lower, with the resultant subjugation of the latter. Durga is the impersonation of an impregnable Fort against the forces of Darkness. She is Vijaya, the goddess of Victory, and the supreme Protectress of all distressed and destitute people. It is possible that the Keltic fort of Dundarg was dedicated to her.

The following extracts are taken from a hymn addressed to the goddess Durga (*Bhishma Parva*, vi., 23).

»I bow down to you, O goddess Arya, the successful commandant of armies..... You are bedecked with various ornaments and you bear a flag-staff with the tail-feathers of Peacocks. O goddess, you wield the weapon known as the Trident, you bear a Sword and a Shield. I bow down to you..... Oh Wolf-headed goddess..... You are Fire himself. You ever abide in great trees..... in the houses of your devotees and always in Patala..... You give splendour to the Moon and to the Sun!«

The English words »Muniments« and »Munitions« carry the same meaning, the first indicating a protection against the forces of Ignorance, and the second, against physical forces of Darkness. These probably had their origin in the personality of Muni, or from the word *Muni* (Sage), Muni allegorically holding the same position as Durga.

Brihaspati, Preceptor to the Aryan gods, is a form of Agni. He is the planet Jupiter, and, as a mythological figure, the husband of Tara, and an ancestor of Drona.

Judging by their place-names, the Kelts revered a personage of the name of Drona, or Dron. The surname »Dronsfield« and Dronsfield, in Derbyshire, as also Dronley, in Angus, suggest the Field of Drona; »Angus« may have been the mythological successor in Keltic lands of Angiras, a spiritual son of Brahmâ, the Creator, father of Brihaspati, and from whom the Indian Drona is descended. There was a tribe, or mythological company of Angirases in India.

Brihaspati, son of Angiras, is the father of Bharadwaj, an ancestor of Drona; and Breas, son of Angus, may be the father of Budwas, an ancestor of the Keltic Drona.

Dron is the name of a hill in Perthshire described as »a grassy summit of the Ochils«. »Within a dell on its southern slope are the remains of a twelfth century chapel«, where, in yet more ancient times, there may have been a shrine.

The precincts of a Pictavian palace at Forteviot, in Perthshire, are marked by several crosses, or pillars, and are associated with the name »Dronochy«, a name which may be compared to the Sanskrit *Dronacharya*.

In Peebleshire the ancient hill-fort of Cardrona rises from the valley of the Tweed between Peebles and Innerleithen; and the presiding deity, or hero of this British encampment may have coincided with the mythic figure of the same name who took a prominent part in the *Mahâbhârata* War, and who has been already mentioned in his character of Preceptor to the sons of Mother Earth.*)

The history of Cardrona, if there is any, is hidden in a veil covering the past; it is not improbable that there is tradition lying under the surface of this old hill-camp.

The Sanskrit word *Drona* means a Pitcher, or hollow vessel, made of wicker, a kind of Basket. This is a simile brought down from allegorical heights into a mythological sphere. The Pitcher is the Container of the symbolic Seed, and appears to connect Drona with the Fertility Cult, all in accordance with his descent from Brihaspati. The *Drona*, or wicker vessel was of a kind for measuring Corn, and is the representation in simple guise of the Great Mother, Earth. The account of the birth of the Keltic Conaire evidently puzzled the translator of the *Destruction of Da Derga's Hostel* because there is a question-mark after the description of the wicker fence in which his mother was enclosed before he was born. The Indian allegorical setting seems to disclose the mystic meaning of this passage in the ancient Gaelic MS.

* See pp. 70, 71.

During the *Mahâbhârata* War Drona attained to the rank of *atiratha*, and became leader of the army of the Kurus, or Kauravas. When he made his entry on to the field of battle a Pitcher and a sacrificial Altar were depicted on his standard showing that the Corn Measure was a sacred emblem; Drona was a Brahmin, and also a Warrior, and in an allegorical sense, the Pitcher was his mother.

King Jayadratha, also on the side of the Kurus, drove on to the field with a magnificent standard affixed to his chariot; and on this royal flag was emblazoned the device of a Silver Boar: »Like the goddess of Corn incarnate, endued with all beauty and producing every seed.*)

Cardrona in the Lowlands of Scotland, Caer Droia in Wales, the City of London, towns of the name of Drayton, and the Trojan fort in Asia Minor seem all to be linked in one long chain to the allegorical general Drona of *Mahâbhârata* fame.

Caer Droia, like Troy of classic times, is of a circular character, and is a symbolic Maze. Professor J. E. Lloyd states that in old Welsh literature the city of Troy is sometimes styled Caer Droia, and not only is there this remarkable tie between Troy and Caer Droia, but London, or Caer Lud, (the Fort of Lugh), is described as the Pattern of the Great Troy.**) The Fort of Troy, with its Wooden Horse associations, possibly connects it with the Wooden Horse customs of the British Isles, called Marie Lwd in Wales.

It is worth noticing in connection with Troy that, on modern maps, the site is in Bigha, and recalling that the Keltic word Bega is the name of a saint, and also means »Life«; this in comparison with Bighapur (the Town, or City State of Bigha) in India and which has a name identical with the region in which Troy was situated. Some association must surely exist between the Keltic deity Begha, who became St. Bee, the place-name Bigbury, in Devon, Bigha in Asia Minor and

*) *Santi Parva* of the *Mahâbhârata*, 105.

**) See »Cumaean Gates«, p. 112, by W. F. J. Knight.

Bighapur, in the valley of the sacred river Ganges, in what are now the United Provinces.

At the entrance to the Dardanelles, and not far from the site of Troy, is Kumkale, which may bear some relationship to Kali, such as a *Cathakumba*, or combe in her honour.

Canak, also in this neighbourhood, is a reminder of the Hindu poet, Canakya, or Chanakya, whose famous couplets have entertained Hindu India through countless centuries.

We find the site of Troy thus described by Gibbon: »Ancient Troy, seated on an eminence at the foot of Mount Ida, overlooked the Hellespont«; and we may recollect that Ida, or Ilâ is a form of the Aryan Mother of the universe; also that Ilâ is the wife of Budh (Mercury), whose British counterpart may be Lugh (Mercury), whose Fort of London is *the Pattern of the Great Troy*.

During Herr Dörpfeld's excavations in 1894 it was ascertained that the first foundation of Troy belongs to the earliest Bronze Age.*)

The geometric Circle, Wheel or *Chakra* seems to be represented in Britain as the Wheel of St. Catherine.

Taking into account the fact that »Trystram« has emerged from »Drostan«, and »Tintagel« from »Dundagel« it might be that the root of »Troy« is not »tro«, but »dro«. »Drayton«, thought to be associated with these, has kept the initial »D«, like »Drona« in »Cardrona«, and like »Droia«. Another example of this philological transformation may be noticed in the name of the river Tauber flowing through territory in Bavaria formerly occupied by Kelts, the original name being »Dubra«. In English usage the American Indian word »Dodemis« becomes »totems«. Thus it may be seen that in the course of centuries, this change has occurred in several instances. The root, of the entire word for a mystic Circle seems to be »Dro«.

It is possible that there is a bond between the Trojan Hector

*) See article in the »Times« (22. 5. 36.), »The Real Troy«, by E. J. Forsdyke, Keeper of the Greek and Roman Antiquities in the British Museum.

and the British mythic figure, Syr Ector, father of Sir Kay, and brother of Launcelot.*)

The Indian Drona is a Teacher, and military Tactician in an allegorical atmosphere. He teaches how to construct Circular ramparts, as emphasized by the following. Like the early Hindus, the early British arranged their military forces in concentric Circles; and, in Sanskrit, this arrangement is called *Chakra Vyūha* (*Chakra*-Wheel; *Vyūha*-arrangement of forces in battle array). In »The Civilization of Ancient India«, Mr Dutt says that the Sanskrit epics faithfully describe the manners and customs of the ancient Hindus, and this although the accounts of battles may be entirely mythical and symbolic.

In the *Drona Parva* of the *Mahābhārata* a description is given of the *Chakra Vyūha* arranged by Drona, which overcame the heroic son of Arjuna, and caused his death. In the rear of the first array Drona arranged a second, in the form of a Lotus, and within the Lotus was another dense array called the Needle, which was impenetrable. The array consisted of two parts, one of which was the Lotus enclosing the Needle, and the other, in the shape of a Wain (*Sakata***)) was apparently an oblong.***)

The Lotus, in this case, would appear to be the emblem of Brahmâ, the Creator, although it is also an emblem of Lakshmi and of Narayana. Here it is formed by Drona, a descendant of Brahmâ.

To the initiated, so I am told, the Lotus reveals everything relating to the innermost, occult significance attaching to Mahamaya, or Mahalakshmi. It is actually one symbol, although connected with more than one mythological figure.

The array staged by Drona was »full 48 miles in length«, and its back portion »full 20 miles in width«. The array »figured partly a Circle, and partly a *Sakata*.****)

Drona is described as being »cased in a white coat of mail,

*) See Sommer's Notes on Malory's King Arthur.

**) See p. 74.

***) See map of the Cardrona estate.

****) See *Drona Parva* of the *Mahābhārata*.

with a beautiful turban». He stood »in the mouth of the array« at the entrance to the *Sakata*.

In another part of the *Drona Parva* we read: »Like a circle of fire-brands the mighty Drona careered through the army of the Pandavas«; an apt description for a descendant of Jupiter!

There can be no doubt but that some of the Scottish and Irish rivers are regarded as personalities; the Tweed, for instance, flowing past Cardrona, is always spoken of as Tweed, and the source is Tweed's Well, the property of Tweed! This personage sometimes holds converse with a neighbouring river! Dee, in Aberdeenshire, also shows signs of animation, and small wonder if she is Devi, a goddess.

Aberdeen lies between the estuaries of Don and Dee. The Don, like the river Danube, or Donau on the Continent, seems to have received its name from Brigit or Danu. As the Danube pursues its course to the sea it glides past the *Deva* Hills, near *Buda-Pest*.

Many weems, or subterranean Earth-houses, often called Eirde houses, are found in Aberdeenshire, and also in the Hebrides. The word »weems« is derived from the Gaelic »Uamha« (with the »M« silent), and it means »Cave«. One sometimes finds »gif« for »if« in old Scottish writings, showing that occasionally the initial »G« is dropped before a vowel; and thus the Gaelic »Uamha« may once have been *Guha*, the Sanskrit word for »Cave«.

Some of the clans show signs of a deifical derivation such as the Clan Campbell, from Kamala; the Clan Morgan (Mackay) from Morrigu, the Clan Macneil, from Nila Sarasvati, and the Clan Maclean from Eoghan, or Eochu, according to its Gaelic name.

In Galloway, Terregan (*Tir Eoghain*, or »Eogan's Land«) is the Land of Eochu; and, on the same lines, Tarland, in Aberdeenshire, might be the Land of Tara, and this although the name varies considerably in early records. Etain seems to be a form of Tara, and she is the wife of Eochu, King of Tara,

in Ireland. The surname »Tarr« might originate from this source, also.

A cinerary urn was found in this district, bearing witness to Aryan tenets; both Tarland and Migvie, adjoining it, show signs of sanctity, and of Aryan conceptions, and Migvie has a Druidic Circle. There are several Blue Cairns in Scotland, one of which is the Blue Cairn of Ladieswell in the Tarland neighbourhood, and this may indicate association with Tara, or the Blue Sarasvati.

The hillside of Aikey Brae in Buchan, near the Abbey of Deer, slopes down to the river Ugie. There is a stone circle at Aikey Brae, well-known to archeologists and antiquarians. In Scotland these Circles were sometimes called »The Auld Kirk«, or the Church of Annoid, although no church has ever been there. Annoid is probably the Mother Goddess, Annet, or Anait, otherwise Granné, connected with Stonehenge. A famous Fair used to be held on Aikey Brae, and was called Aikey's Fair.

The Pictish name of »Ugie« has no origin assigned to it. The Abbey of Deer stood at the head of this stream. The root »Ug« is Sanskrit, and there are several mythic figures whose names are founded on it. Ugrasena,*) a king mentioned in the *Bhagavata*, and other *Puranas*, Ugraretas, a form of Rudra, Ugraka, mentioned in a list of Serpents, and Ugradanstra, the daughter of Meru. That »Ugie« is connected with the Serpents is highly probable, being situated in the region of the Taxilii tribe. Ugra is a name for Siva, in the form of Vayu. The tribe Icenii in East Anglia, with Boadicea, or Boudicca as their priestly Warrior Queen, were originally called Ugainiau, suggesting a philological association with »Ugie« in Scotland, Ugborough in Devon, Ugworthy in Somerset and Uggeshall, in Suffolk. »Ugworthy« is also a surname.

There is also the river Ugly in Essex. It is said by Indians that the Hooghley, on which Calcutta is situated, was named

*) Ugrasena, Makal and Nārada are three of the sixteen *Deva-Gandharvas*.

by the English. If this be the case it would be rather curious if a Sanskrit name had found its way to England, and had returned to Calcutta!

It would seem that certain mythic characters were borne across the ocean to Britain from America by the Serpent tribes, also bringing with them an early representation of the Holy Grail in symbolic form.

The well-known antiquarian and historian, Sir William Skene, writes in »Celtic Scotland«: »Reaching to the mountain chain of the Mounth to the Moray Firth were the 'Taexili'*) who gave their name to the headland now known as Kinnaird's Head. Their town Devana is placed by Ptolemy in the Strath of Dee, near the Pass of Ballater, and close to Loch Daven where the remains of a native town are still to be seen, and in which the name of Devana seems yet to be preserved«. In a footnote on the same page he adds: — »All editions (i. e., of Ptolemy) agree in placing Devana in the interior of the country at a distance of at least thirty miles from the coast. Its identity with the sea-port of Aberdeen rests upon the authority of Richard of Cirencester alone«.**)

It is true that the Romans were in this neighbourhood, and that they had a predeliction for Romanizing personal and place-names, but I venture to think that this name is not Latinized.

Aberdeen may have been called Devanha; this name may still be noticed in the town. The word *Deva* has many adaptations as a compound substantive, and *Ha* frequently makes a termination to a Sanskrit word. The »H« is clearly pronounced, and is therefore not very likely to have been dropped. Taking everything into account it looks as if Devanha is more likely to have been the name of Aberdeen, than Devana. That both Devanha and Devana are connected with the Aryan Serpents seems highly probable.

Though the word is in English the idea of the Lotus as a name for the Lotus Loch, in Galloway may have come down

*) See pp. 36, 37.

**) See »Loch Kinnord: its History and Antiquities«, by J. G. Michie.

from remote antiquity; a so-called Lotus-leaf design is one of the patterns of Keltic craftsmanship. In the case of Loch Daven, or Devana in the Strath of Dee, the Sanskrit name may have been retained because *Devana* is a Sanskrit word meaning »Lotus«!*) It was also a name in Leicestershire, where there was a roadway thought to have been constructed by the Romans, and called Via Devana, but the Sanskrit word was in existence long before the Romans could have named the loch in Aberdeenshire, and the roadway in Leicestershire.

The town near Loch Daven may have been Devana.

In the neighbourhood of Loch Daven and Loch Kinnord are the Fairy Faulds where Dr Joseph Robertson, an eminent antiquarian, discovered several circular foundations. The Kinnord Loch was formerly known as Loch Kander; the Lotus is the Sun, and »Kander« may have been Candra, the Moon-god. Aberdeen composed of two parts in early times, was presided over by St. Nicholas and St. Machar. It may be that St. Nicholas is Eochu of Tara who married Etain (Tara), goddess of Learning and of War, and that St. Machar is Macha, Keltic goddess of War, mother of Aed, and possibly, a form of Etain (Tara).

Vessels of various sizes were found in the very extensive Pictish lake-dwellers settlement of Loch Kinnord and Loch Daven; and one of them was a canoe, thirty feet in length, hollowed out of a single piece of oak.

Some years ago a boating-party, including Mr Michie, was on Loch Kinnord when one of the party, Mr Charles Brown now of Aberdeen, saw a canoe lying at the bottom of the lake. The others came cautiously, one by one, to avoid upsetting the boat, and looked at the prehistoric canoe which is still in the same position. The land around is full of relics of all kinds to this day.

The Romans were astonished at the aquatic achievements of these natives. Loch Kinnord and Loch Daven both have artificial islands which are described as »a marvel of ingenuity«.

*) See Sir Monier Williams' Sanskrit-English Dictionary.

In Kashmir, or Cashmere, which was inhabited by Nagas, there are artificial, floating islands on which the natives grow cucumbers, melons, etc: The dominant race in Kashmir are the Dogras, and the *Maharaja*, himself, is a Dogra. There was, at least, one Pictish chief called Doghra, and this may have been the name of a tribe, or clan in Scotland at one time. So many ancient Scottish records have been destroyed that very little is known about Doghra, or about the Picts in general.

The name »Ruthrieston«, or »Rudrieston«, near Aberdeen, points to a connection with the deity, Rudra, of the Aryans, who may have inhabited a monolith of this name. In old records it is sometimes called Rudriestoune. Rudby is probably the Borough of Rudra, and there are many other names suggesting a connection with this allegorical figure. Ruthrie, in Scotland, is Roderick and with this ancestry it is not surprising that there should have been a famous Roderick Dhu (Black Roderick). In England the name takes the form of Robert. Ruthrie may have given the name »Rufford« to Rufford Abbey.

It is very strange to see the old well in Duthie Park, Aberdeen, with pillar-heads on each side of the well-house on which are either Serpents, or Feathers leaning forward, this in a region occupied by the Taxili; and it struck me as still more curious that flower-beds, edged with box, executed at the present time, are in the form of Serpents with the Egg between them. This on the banks of the sacred river Dee!

On the fifteenth century pulpit in King's College may be seen designs of Serpent-Dragons. The pulpit was originally in St. Machar's Cathedral, near the river Don.

It is recorded of King Arthur that »the similitude of two serpents was upon the sword in gold«, Arthur's Cove is in Aberdeenshire, and the Serpent hero, King Arthur, gives personal form to the legendary atmosphere of the Taxili region; as also Brigit.

The City States of Takshasila (Taxila) of Northern India, and inhabited by part of the Serpent race, was founded by

Bharata, an allegorical relative of Brigit (Bharati), or Danu (Don).

The State of Texas, which formerly belonged to Mexico, may have been Taksha at one time.

Other Vedic and Serpent deities are Laghu and Tara. *Laghu*, according to Sir Monier Williams', has *Lugh* as an alternative. Tara is associated with places in the British Isles, but only in name; as a mythic personality she seems to have faded away completely, except, possibly, under other names.

A tablet has been found in Colchester on which it is stated that it was put up by one Lossio Veda, describing himself as Caledo, a Caledonian Pict. Lossio may be connected with the river Lossie flowing through Elgin, near the Priory, and with Lossiemouth not far distant. Lossio may be a reflection of Veda, a character in the *Mahâbhârata*. The Indian Veda seems to personify the *Vedas*, like Sarasvati (the Word).

These sacred books are for the guidance of the mind, because it is considered essential that the mind should be under proper control in order to prevent Speech from becoming mere babbling.

Loch Nell, or Loch-a-Neala, at the foot of the Serpent Mound in Argyll is »the Lake of Swans«, and might be connected with Serpents also. The chariot of Tara, or Nila Sarasvati, is drawn by Swans, and her arms are entwined by wriggling serpents. Nala, husband of Princess Damayanti, was closely connected with Swans, and was intimately associated with Kartotaka, a Naga *raja*, or Serpent king. Either of these may have laid a foundation for legendary conditions associated with Loch Nell and the Serpent Mound, situated in the parish of Kilbride!

»Sages disguised as swans inhabiting the Manasa Lake, came to see Bhishma.«*)

Manasa is the Serpent deity, mother of the Serpents.**) Kuvera's capital, as localized by Hindus, is in Tibet near

*) *Bhishma Parva* of the *Mahâbhârata*, 119, 97.

**) See p. 28.

the Manasa Lake. Is it merely coincidence that the Keltic Fingal has the same name as Pingal (Kuvera), that Fingal is the mythic proprietor of a well close to the Serpent Mound in Scotland, and that one of the generals of the Hindu Ravana, half-brother to Kuvera, carries a Serpent standard?

Merlin of the Kelts constructs a flaming Dragon (as an emblem, identical with the Serpent), and this he gives to Kay to bear on his standard. Kay is the son of Syr Ector (Hector of Troy); and Lugh, Launcelot or Lonan, within mythological range of the Serpent Mound, is possessor of the Fort of London, the Pattern of the Great Troy!

The facts that three of the peaks of the holy mountain Ben Cruachan are visible from this artificial hillock, and that there are traces of an altar on the mound testify to the religious atmosphere of this area; and the half-cremated remains which were found in the Serpent's head afford evidence that the religion was Aryan. The name of the lake immediately below suggests association with the tradition of India, and the whole neighbourhood is veiled in Keltic mythology. The lake extends to Glen Lonan, where there are some sculptured crosses. This name has its replica in the Isle of Man, where there are some curiously marked stones resembling others in Wales.

It is just possible that »Lonan« is derived from the Serpent deity, Lugh. His name has acquired an »N« both in »London« and in »Lund«.

The cathedral church in the University town of Lund, in Sweden, is dedicated to St. Lawrence, and it is evident that this is the Christian form of Lugh. In Somerset we find Lydeard-St. Lawrence, with the old and the new name combined, as in some of the London church dedications.

Lugh, or Laghu, is mentioned in the *Vedas*. *Laghu* means »Light« as with the Keltic »Lugh«. The deity Lugh, as the son of Ethne (Tara) would probably have a deifical habitation near Loch Nell, and the Serpent Mound.

The Chart, or diagram at the end of the book gives some idea of the way in which the ancient world was divided by the *Rishis*, or their human counterparts. There were nine divi-

sions, according to some accounts, and the partitions seem to have extended far beyond the boundaries of India; and to have included a large portion of the globe.

The name of Sumeria, inhabited by Sumerians, is probably associated philologically with the Sumeru Mountains. These people holding the Aryan faith, and consequently monotheistic, were in possession before the conquest of the country by the Semitic Assyrians and Babylonians, and it may have been the Cymric traditional »Summer Country«.

All the islands in the Southern Pacific and the Indian Ocean are included in these divisions. The most important of the nine divisions must have been Ilâvritavarsha, in which was situated the holiest of holy mountains, Mt. Meru.

One may read in the *Vishnu Purana* the original of the following: —

»Oh Brahmana, the Lord Vishnu is present in the Bhadra Varsha in his manifestation of the Horse-headed One.

He is present in the Ketumala Varsha in his incarnation of Boar, and in the Bharata Varsha as Tortoise.

The Lord Govinda Janardana (Vishnu) is present in the Kuru Varsha in his Fish incarnation. And the omnipresent Hari (Vishnu) is present in the whole Cosmos.«*)

Although there can be no exactitude in these divisions as given here, there is an indication of direction in regard to the different incarnations, implying that they were more or less in various regions.

*) See Chart.

Chapter 9.

PICTS AND THEIR ANTECEDENTS.

Evidences of the underlying doctrine of Monotheism, forming a background to a plurality of forms, have been noticed during the recent excavations in Palestine. Pre-Judaic discoveries have revealed many signs of the religions of the Aryans.

»Wise men, when speaking of such different gods as Indra, Mitra, Varuna, Agni, Suparna (the Eagle), Yama and Vayu, intend to convey the idea of One God only, under different names and aspects.« Here is a declaration from the *Rig Veda* of this monotheistic principle which forms the basis of Hinduism, as derived from Aryanism.

Much that was considered unthinkable forty, or fifty years ago has now loomed upon the archeological horizon as within the range of possibility, and sometimes even of probability; but mythology is still regarded as an unsuitable subject for intensive study, and, for the most part, is ignored. Nevertheless, it is intimately bound up with the prehistoric past, the records of which are frequently presented in mythological guise.

The Sanskrit word *Archa* implies an image; and as the very core of archeology in pre-Christian times was the image (an allegorical picture) of the living force personified for whom the temple was built, or to whom the Combe, or *Tirtha* was dedicated, it seems that *Archa* is assuredly the foundation for the words »Archeology« and »Archeologia«. The faith of the Hindus coincides in so many respects with that of our

Keltic forefathers that it would not be surprising if this should be the case.

The symbols of the Hare, Serpent, mystic Egg, *Swastika*, Bull, Mirror, *Chakra*, and Boar all find a place in the sacred literature of the Hindus, and relics of all are to be found in America and the British Isles; unless, in the case of America, the Bull, Mirror and Boar are absent?

The Hare is associated with the Egg at the Easter Lunar festival, and appears as a deity in America. We may read in the *Salya Parva* of the *Mahâbhârata*: — »On every recurring day of the New Moon, O Monarch, the god (Soma), having the Hare for his mark, bathes in the excellent tirtha of Prabhasa, and regains his form and beauty.«

It may be remembered that the Serpent followers of Vasuki are Red, White and Blue, and that these colours are also associated with Peredur of the British Isles. In the old legendary tradition of Wales, inhabited by some of the Pictish tribes, Merlin and Vortigern are connected with some Red and White Serpents in conflict with one another, and definitely human. This looks as if the three colours had represented three tribes, or clans within the larger tribe. The story concerning these two Cymric mythic figures is in connection with a building defended by ramparts on an isolated rock in Carnarvonshire, South of Snowdon. Very faint remains of old fortifications are still to be seen there; and the Serpents are alluded to in the following lines: —

»And from the top of Brith so high and steep,
Where Dinas Emris stood, shewed where the Serpents fought.«

Undoubtedly, King Arthur was a Serpent of the Serpent race. He and his father wore the Dragon emblem on their helmets. Mole Arthur, on the Malvern Hills, has on its summit the Hen's Egg, which, in Aryan allegory, is surrounded by the Egg-encircling Serpent, the Sun! And the Shields of King Arthur's Knights take the *Ovoid* form.

Cademuir Hill in Scotland, Cadbury Hill in Somerset and

Cadeleigh, near Tiverton, in Devon, are probably all named from the same source, like the name »Devon« itself, which is found in Perthshire.

There is a tradition that on the night of the Full Moon King Arthur and his Knights ride round Cadbury Hill, which is inhabited by Fairies. The horses are shod with Silver, and when the procession has wound round the hill they go to water their horses at the Wishing Well. The special time of year for this ceremony seems to be Christmas Eve and St. John's Eve.

The mythic kingdom of Lot, related to, or closely connected with Arthur, is now divided into Midlothian, West and East Lothian. Midlothian is Edinburghshire, full of reminiscences of Arthur, and other mythic figures.

One of these is Modred, or Mider, Arthur's son and nephew. Modred, originally, may have been the *aditya* Mitra, a twelfth part of the Sun. In Prakrit, the language of the people when Sanskrit was spoken by the more educated classes, »Mitra« becomes »Mihir«, not unlike »Mider«. Mitra is the god of Procreation, and Mider is the Morning Dew; and although this would not suggest similarity of meaning in these days it was otherwise in the time of the Picts.

St. Antony is also remembered in the remains of an ancient chapel on the slopes of Arthur' Seat, with a Wishing Well close by, and Druidical stones at the back of the well. Antony's former name of Tantony is a reminder of other names including the syllable »Tan«, such as Glentanar, and the river Tanar, in Aberdeenshire, and Taunton, in Somerset, which was formerly known as Tantona. These may all be connected with the Sanskrit »Tan« (Fire).

West Lothian, or Linlithgowshire still shows signs of its prehistoric inhabitants, and the ancient burgh of Linlithgow, with its palace of the kings, is presided over by St. Michael, or Makal, yet more ancient than the burgh. East Lothian contains the legendary Traprain Law, on which the rock-tracery is so remarkable. Some of it may be seen in the Museum of Antiquities in Edinburgh; and this illustra-



Rock Drawing on Traprain Law.

tion, like the previous one, kindly lent to me by the Society of Antiquaries of Scotland, gives some idea of it. These curious markings on this great slab of rock may be displaying the Maze, or Labyrinth associated in this instance with Themis as the Mother Goddess.

The houses on Traprain Law consisted of wattle and daub, like many other prehistoric dwellings. A small cemetery was discovered on this Iron-Age hill-top, and it consisted of a group of cinerary urns bearing witness to the fact that the Aryan custom of Cremation was prevalent among these hill-dwellers.

Cai, or Kai (Sir Kay), foster-brother of King Arthur, seems to have been the occupant of the Caiy Stone which stood in a field on the outskirts of Edinburgh not long ago, but which is now enclosed by a wall. It is a large monolith, and its continued existence may be due to the fact that there is more of it underground than above the surface. It may be associated through the British god, Kai, with Kartikeya. Kai is a Fire-walker, like St. Antony, also connected with the environs of Edinburgh, and Kartikeya is a Fire-god.

There was also an ancient pillar-stone at Dawston, or Deksastane, near Jedburgh, in Roxburgh, formerly known as Rokisburgh. This stone was at the head of Liddesdale, suggesting association with Lugh, or Lud. The Indian Daksha, who may have been the deifical occupant of this monolith, is an important figure in Hindu mythology. He is the father-in-law of Siva, or Mahadeva, with whom he had such a mighty quarrel. Daksha has sixty daughters, among whom are Sita, the first wife of Siva; Aditi, mother of the *Adityas*; Diti, mother of the Daityas; Dana, mother of the Dânavas; Muni, mother of Makal and Nârada, and Kadru, mother of the Snakes.

Although Makal and Nârada may have been mortals, or both deities and men, their mother, Muni, was certainly a deity; and, as a form of the Mother Goddess, she is evidently the Moon. »Muni«, identical with »Mon« and »Mona«, the former names for the Island of Anglesey, may be compared

to the Danish Møn, pronounced somewhat like »meurn«. This is the name of an island off the coast of Seeland, and in old maps it may be seen as Mona — (in 1860) as Moon Island.

The old name for St. David's sometimes took the form of »Mynvy«; and the Cymric »Y« is pronounced much like the Danish »O«, when the latter is modified.

At the extreme North of the Island of Finn (Fünen) in the centre of Denmark is Finn's Head (Fyns Hoved). This promontory is situated in the district of Hindsholm, and not long ago a gold Ring was discovered on Fyns Hoved by a small boy; and it is now in the National Museum at Copenhagen. Brockdorff, a little farther South, but also in Hindsholm, may be the Town of the Deer as the Gaelic name for a Reindeer was »Brac«, and may be mythologically connected. Hindsholm may be compared with the district of Hyndslund in Glasgow, a city founded by Kentigern, whose emblem is a Stag.

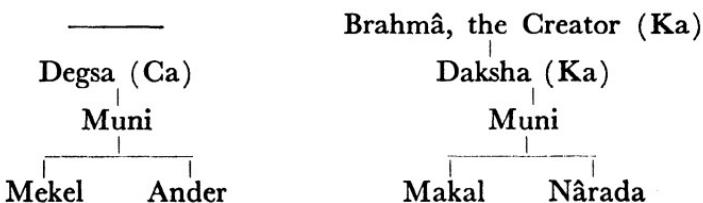
Odense, the capital of Fünen, is named after Odin, or Wotan, the Feathered Serpent.

On the Island of Jutland (Jylland), where the great Silver Bowl was found at Gundestrup, there is a place called Skanderborg (the Castle of Skanda?), the property of the Field-marshal of the Army of the Aryan gods!

Denmark (Danmark or the Field of Dana) probably received its name from Dana, or Brigit, mother of the Dānavas.

Bali seems to be connected with both the British Isles and with America. His son Vana is Mahakala (Michael). St. Valentine's Day, the fourteenth of February, is Candlemas-tide (Old Style), and it would seem that Bali, or Vali, when resembling the Moon-god, is St. Valentine in pre-Christian form.

Ethne (the Blue Sarasvati) is the daughter of Balor (Bali?) in Keltic spheres, *and she becomes his wife*. Bali of India is a descendant of Brahmâ, the Creator; and Sarasvati of India is the daughter of Brahmâ, and becomes his wife — a striking parallel between the ideas of Kelts and Hindus! The allegorical meaning of this relationship is *the earth produced by the sovereign Creator, and also fertilized by him*.



Ethne (Etain) possesses a name which represents the symbolic Deer. In relation to Great Britain it is evidenced by the sacred river Ythan, near the Abbey of Deer, in Buchan; and by »Ettingham« the name of the estate in Warwickshire belonging to the Ferrers family, who have Deer supporters to their coat-of-arms. As regards America, the American Reindeer is known as a caribou; and the word »Ethen« means »Caribou«. The Cree Indians are called Etinu, thus demonstrating association with both Sree (Lakshmi) and Ethne (Nila Sarasvati). *Eta* is synonymous with Cree, in regard to this tribe of North American Indians; and *Eta* is the Sanskrit word which Max Mueller describes as indicating a certain kind of Deer.

The ancient literature of the Hindus tells how King Sagara of the Solar race, »dug out the measureless deep«, and how he was presented with a Fiery Weapon by his Preceptor Aurva, grandson of Manu. Aurva, himself, had a hundred sons, and these »had offspring who spread by thousands over the earth.«

There is much to substantiate the belief that a huge body of invaders (prospective settlers) made their way to America and Britain from Asia; as alluded to (as far as America is concerned) in the Kiché MS.; and, apparently, these early invaders of Patala and of the British Isles were Dânavas, Daityas and Serpents, in human form. Their emblems may be seen throughout America, and their tracks followed through country where they have left innumerable relics.

Guatemala may be part of the Ketumalavarsha, in which Narayana manifested himself as the Boar. When in conversation with Nârada on the King of Mountains, Mt. Meru, Narayana says to this »foremost of men«, »I am the Pitri of both the Pitris and the deities.... Becoming the Equine-head,* I rove through the Western and the Northern Ocean«,

*) See p. 127.

between which is Guatemala, and in which is situated the White Island, as seen from the Sumeru range.

The essence of the religious aspect of the Aryans is to be found in Britain and America, North, Central and South.

Mr. Christopher Dawson, in »The Age of the Gods« (1934) quotes the following relating to the beliefs of the Tlingit Indians of Alaska: — »The Tlingits do not divide the universe arbitrarily into so many different quarters ruled by supernatural beings. On the contrary, supernatural power impresses them as a vast immensity, one in kind and impersonal, inscrutable as to its nature, but whenever manifesting itself to men taking a personal, and it might be said a human personal form in whatever aspect it displays itself. Thus the sky spirit is the ocean of supernatural energy as it manifests itself in the sky, the sea spirit as it manifests itself in the sea, the bear spirit as it manifests itself in the bear, the rock spirit as it manifests itself in the rock, etc., there appears to be but one name for this spiritual power, Yok.«*)

With regard to these manifestations we might compare a passage from the *Ramâyana* relating to Hanuman, the monkey divinity, who, though conversant with the sacred literature, nevertheless displays his simian characteristics when he thinks he has found Sita in Lanka. »Demonstrating great joy, that leader of monkey-bands rejoiced exceedingly. And thereat (Hanuman) struck at his hands, kissed his tail, exhibited signs of glee, frolicked, sang, darted towards the pillars, shot up to the top thereof, jumped down to the earth, *manifesting his monkey nature.*«**)

The word »Yok« employed by the Tlingit Indians must surely be the Sanskrit word *Yoga*, or *Yog*, which actually means a Yoke (of self-discipline). Siva, third person of the Hindu trinity, is the Master of *Yoga*. It may be that the name of the

*) J. R. Swanton, »Social Conditions, Beliefs and Linguistic Relations of the Tlingit Indians«, Twenty-sixth Annual Report of the Bureau of American Ethnology.

**) The italics are mine.

Tlingit Indians of Alaska contains some remembrance of the Siva *Linga*.

The Eastern Snakes, farther South, call themselves, or were called Washakie's Band; what can this mean but Vasuki's Band, or the tribe of Vasuki, Snake king of the Netherworld?

The Pennacook tribe of Indians, whose name is reflected at Pennicuik in Scotland, was »the strongest and most influential of the Pennacook Confederacy«, and therefore its members were more likely to extend their influence than one with lesser activity. Apparently, they reached the shores of Britain.

Kansa is a *Dânavâ*, son of Ugrasena, mentioned in the *Adi Parva* of the *Mahâbhârata*, and may have been the original Patron of the American Kansas City.

Sir Grafton Elliot Smith pointed out the likeness in Maya carvings to Indian elephants, and Indians with typical head-dresses.

»Indian navigators it was known had combed out the islands in the Pacific, such as Easter Island and many others, and it was unthinkable that they should not have discovered a continent that stretched from pole to pole.«*)

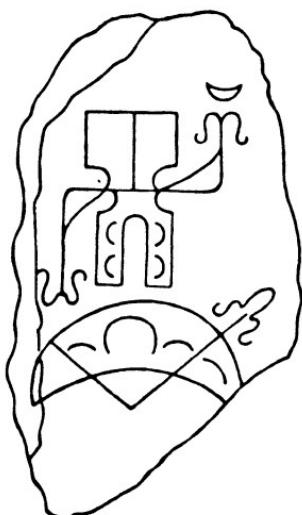
Asiatic artists among the Mayan settlers would bring with them a recollection of the Elephant, which is the vehicle of Indra, and one of the vehicles of Vishnu. A stone at Fergus, Dyce, Aberdeenshire, has the Elephant symbol and also a Z-rod. The latter symbol is also found on the Tomachar Stone, and on the carved stone at Migvie in the Strath of Dee. The Migvie Stone »bears on the obverse a cross of plait-work, with the double disc, and Z-rod«. This emblem might possibly be the Thunderbolt and Hook in conjunction with one of the other emblems on this stone; and which is referred to in the *Ramâyana* and the *Bhagavata*.

When Hanuman, the Monkey Messenger, roves round Lanka he notices palaces and houses shaped like the Thunderbolt and Hook. Many goddesses, including Durga, hold a

*) »Morning Post«, 26 March, 1926, »Birth of Maya Culture«.

Hook, and the Thunderbolt is a symbol of Indra, god of Rain. The signs of a Flag, a Thunderbolt and a Hook on the soles of the feet are considered very auspicious, and were found on the soles of Krishna.

The beautiful Migvie Stone is six feet high, and has a Horseshoe among its symbols. In the »Times« (15. 8. 38.) an



The Tomachar Stone.

article appeared entitled »Horse-shoes«, and it shows a link with India. »It is a far cry from Gloucester city to the plains of India, but there the feet of Government bullocks are shod with half-shoes (we used to call them cues in this country) which have just such nail-holes and nails as were popular in Britain before the Roman occupation.«

In one of her forms, the Keltic Mother Goddess must have been Gauri, with the Mirror symbol. The Aboyne Stone on Deeside has the Mirror incised upon it; and the Formaston Stone which also has Keltic Basket-work. On a stone at Meigle a Serpent appears with the Mirror.*)

St. Sita of Christian times may have emerged from Sita,

*) See »Sculptured Stones of Scotland«, by Romilly Allan.

wife of Rama, and the ideal of Hindu Womanhood. Sita, like Gráinne of the Kelts, is goddess of sacred Springs. Numerous thermal wells in India are dedicated to the Queen of Rama, and they go by the name of *Sita-Kundas*, or Sita's Wells. In Europe the emblem of St. Sita is a holy Well! The surname »Sitwell« is thought to have originated from the French, but might owe its origin primarily to Sita (Lakshmi).

The royal sage, Kratha, an Asura, mentioned in the *Adi Parva* of the *Mahâbhârata*, may once have presided in Keltic form over Crathie, in Aberdeenshire.

The London coat-of-arms already described as having the Wing of a Dragon above it appears to me to be more closely associated with the Griffin than the Dragon, although the Dragon takes such a prominent part in prehistoric symbolism. The Griffin is associated with Apollo, and thus probably with the Christian St. Paul and the pre-Christian Fal (Phala).*) This mythic creature is seen at Temple Bar, the gateway to the City of London.

The London churches, in some instances, have retained mythological reminiscences; their names seen to be linked in certain cases, with allegorical figures of a pre-Christian age. St. Nicholas Cole Abbey; St. Bride's Church, with Bridewell, presumably the Well of Bride (Bharati); St. Nicholas Acons, which, possibly has for its second name a corruption of »Eogan«, or »Eochu«, and St. Catherine Cree in Leadenhall Street, which seems to possess a memorial to Cree, or Sree, in its second name. This church has a St. Catherine's Wheel (*Chakra*) in one of the windows, not at all ancient as regards its execution, but nevertheless carrying forward a symbolic idea of immense antiquity. Within a short distance is St. Peter's, Cornhill.

There is a church dedicated to St. Catherine at Barnby-on-the-Moor, described as »within the liberty of St. Peter's, York«. A Fair is held here on the Thursday preceding St. Peter's Day. Marlborough possesses a church dedicated to St.

*) See p. 65.

Peter within a very short distance of the ancient Mound in the College grounds; and, above it, in Savernake Forest, is the very old church of St. Catherine. One may remember in this connection that St. Peter, in the form of the Christian Peder, or Peredur, is the son of Ilâ (Sree, or Cree).

The emblematic Wheel (*Chakra*, or *Yantra*), symbol of Lakshmi, or Sree, represents the Sun. Another Sanskrit word, *Ratha*, also means »Wheel«, and the old Irish word »Raes« has the same meaning, and also shows a connection with the *Chakra*. Near the Shannon and the village of Shana Golden in Ireland is Castle Shenet, or Shanid, possibly named after Shani (Saturn), who, in India, is the god Yama. This Irish rath, or earth-work is in the form of a *Chakra*, suitably associated with Yama, a twelfth part of the Sun! The Indian Shani, god of Misfortune, has his reflection among the Gaels as Shanny. He was probably honoured at one time at Shenfield in Essex.

Professor Jung of Zurich makes reference to the Disc of the Sun in »Modern Man in Search of a Soul«. But, if I understand rightly, he speaks of it only in connection with Buddhism. This religion founded by Buddha, the ninth incarnation of Vishnu, is very much less ancient than Hinduism, and its emblems. The conventionalized Sun's Disc is a mathematical elaboration of the numbers four, eight, sixteen, and so on; a point which may be noticed in some of the Sun temples in Central America.

The Lord Buddha codified Hinduism, and Buddhism is a replica of it. Hindu deities appear under other names in Buddhist Japan, and there are other signs of the Hindu religion in the background.

Who brought the *Chakra* and introduced the Boar symbol to these islands if not the Picts? And who can prove that, in the first instance, the *Chakra* was taken *from Switzerland to Britain*? The direction in the first case may have been the reverse.

The Red and Yellow Sun Dance of Professor Jung's country was performed in London during the International Folk

Dance Festival in 1935, and is charming with its Sun-flower effect. It is, however, more probably of Hindu than of Buddhist origin.

The Boar seems to have left philological tracks in certain quarters in England, as I have already endeavoured to show; and I have since discovered some more possibilities which seem worthy of consideration; Burham, called Borham in Domesday, Boresford, Herefordshire (the Ford of the Boar), Borrowash, Derbyshire, Borrowby, near Leake, North Riding of Yorkshire, Borrow Beck, Kensdale, Westmoreland and Bosworth Husbands, Leicestershire which, in the Domesday Book, is »Baresworde« (the Worp of the Boar).

Boscombe and Burlescombe in their former mode of spelling, »Boscumb«, or »Boscumba«, and »Burlescumb« more nearly approach the Sanskrit word *Cathacumba*, in regard to their second syllables, than in the later forms.

Edburton, Sussex, like so many other places with similar names, has a church dedicated to St. Andrew.

Ferry Hill, six and a half miles from Durham, may have something to do with the symbolic Boar (*Varaha*). In this modern village there is the fragment of an old stone cross, called Cleve's Cross, which is supposed to commemorate the valour of one Roger de Ferry who slew a monster wild boar. This might be a legend of later times, like that of St. George killing the Dragon, and this hero of Ferry hill may have impersonated the Boar.

As regards Borreaton Park, Shropshire, the author of the Oxford Dictionary of English Place-names suggests that the prefix may be »Boar«. Burwarton, in the same county, appears in Domesday as Burertone (the Town of *Baraha*, the Boar?). Burwarton Hall, is the seat of Viscount Boyne, whose name probably owes its origin to a mythological source. »Boyne«, probably Scotch in the first case, and afterwards Irish, is probably identical with »Aboyne«, and the name of the river Boyne in Ireland; all founded on Bo, the sacred Cow of the Kelts, allied to Bo Find, St. Bee, or Bigha and Brigit. The crest of Viscount Boyne is an Oak-tree, and the shrine of Brigit at

Kildare was in an Oak-grove. Brigit is Bharati (Sarasvati, the Holy Cow), and closely connected with Gauri, whose emblem is a Mirror; and with Varuni, wife of Varuna, the Ocean. Two Mermaids with Mirrors appear as Supporters to the coat-of-arms of the Viscounts Boyne, emphasizing the Aryan origin of their family.

* * *

The Fomorians, when represented in a mythological light, as in *The Destruction of Da Derga's Hostel*, may be identical with the Indian *Vyamas*, or Fumes. In Dowson's Classical Dictionary, he describes the *Vyamas* as »the Pitrīs of the barbarians«. In the atmosphere of Tara the Fomorians seem to coincide with the *Vyamas* as the Hostel was the scene of Fire ceremonies. At Kilmorack in Scotland there is a hill called Dun-Famhair (the Fomorians' Hill). »Famhair« is a Gaelic word from which »Fumes« might have originated, both emanating from the Sanskrit *Vyama*. According to Manu and the *Rig Veda*, as given by Dowson, these particular *Pitrīs* were of a class called *Agni-Dagdha*. As the Dagda is a Keltic god of Fire surely it cannot be merely a coincidence that the words »Dagda«, and *Dagdha* are practically the same?

Pitri takes the form of *Pita* in the Sanskrit nominative Singular; and, with the discarding of the terminal »A«, the word becomes *Pit*, from which may have originated the British surname »Pitt« and the people called Pitts, or Picts.

It is remarked by Alexander Macbain that: »Not a line of either poetry or prose has been recorded as »Pictish«. If »Pictish« was the name of a language this is strange, but was it? »Pictish« in the early days of Pictish history may have been a religious term, and without any racial significance whatsoever, like the words »Hindu« and »Muslim«, or »Mahomedan« as a Muslim is called in Europe.

The *Pitrīs* of ancient India appear to be the ancestors of the Picts, in a religious sense. They were not a nation, and

probably neither were the Picts. There is no language of the Hindus, as Hindus, although many languages are spoken among them, according to their nationality. It is probable that for the same reason, the Picts never spoke »Pictish«, but that, according to which part of the British Isles became their home, they spoke an early form of Gaelic, Cymric or Norn.

»Pittar« is a surname among Bengali Hindus.

The Pitris, or Pitaras, »came to be called Pinda«.*) Penda is a »pagan« king of Mercia!

Caledo, or Lossio Veda, as a Pict, may be associated with the Irish earldom of Caledon. This noble family have for Supporters to their coat-of-arms Dexter, a Mermaid with a Mirror; Sinister, an Elephant, and their seat is recorded in De Brett's »Peerage« as Derglodge. »Derg« is suggestive of the goddess Durga, or Gauri, whose Mirror may be observed in rock-carvings in Morayshire, in which county are Lossiemouth and the river Lossie!

There is a Castle of Dundarg in Buchan.**)

When Narayana is conversing with Nârada on the heights of Mt. Meru prior to the departure of the divine Musician for the White Island, he tells Nârada that the inhabitants have »lunar complexions«, apparently describing in mythological parlance, the blonde faces of the islanders.

Taliessin writes thus of the first settlers in Britain: —

»Men of the country of Asia,
Men of the country of Gafis,
Said to be a skilful people,
But the district is unknown.«

Book of Taliessin, liv.

The theory that the early British settlers found their way here from Egypt does not accord with this account as Taliessin distinctly mentions Asia as their home. He refers to Serpents (the Serpent, or Naga race?), who can be traced to Asia; and among them he places himself.

*) *Santi Parva* of the *Mahâbhârata*.

**) See »The Border History of England and Scotland«, by Ridpath.

»I am a Druid.
I am an artificer;
I am a scientific one.
I am a Serpent.«

Book of Taliessin, lxxxix.

Further of himself Taliessin says: —

»Prince of Chief Bards am I to Elphin,*)

And my original country is the region of the summer stars.«

»Elphin«, apparently, was used both as a personal, and as a geographical name; and as the latter it obviously refers to the White Island (*Sveta Dwipa*).

The name of the American State of Minnesota means »whitish water« (Minn-water; sotah-whitish);**) and »hviti« is an Irish word for »white«. Both these words indicating whiteness may be of Sanskrit origin (Cf. »sotah« and »sveta«, also »hviti« and »sveta«).

Taliessin is the son of Gwyn who is equated with Finn, or Find, the Great Hunter of the Gael; and, as I have already suggested, Find may be identical with Vibhandaka, who lived in an Indian forest; Taliessin being identical with Ossian, or Roscrana, the counterpart of Rishysringa of India, and the son of Finn.

Taliessin is the allegorical Seed. Kerid, or Keridwen, known under these names in Wales and in Cornwall, is the Spirit of Various Seeds, and the mother of the Son-god, Taliessin. Keridwen places her infant son in a Coracle (the Sun-boat), and he floats on the Cosmic Ocean. He is discovered by Elphin, otherwise Alba, from whom may have evolved the names of »Elphinstone« and »Alva«.

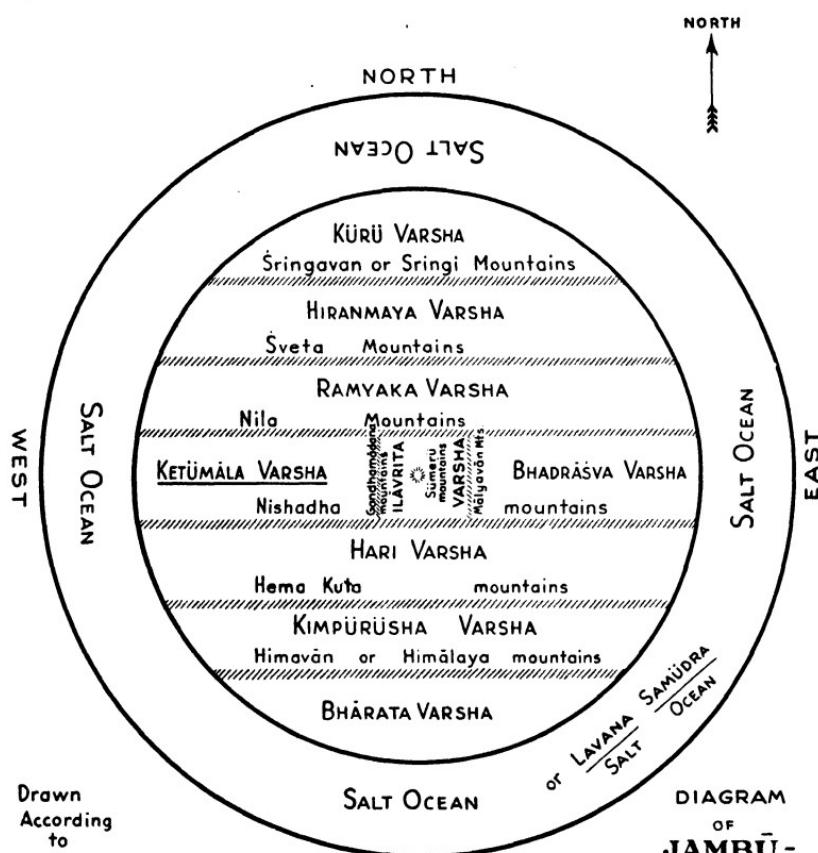
Is not this allegory relating to the birth of Taliessin very full of symbolic meaning? The Cauldron of Kerid, and the Holy Grail of Ilâ are one and the same, representing Sarasvati

*) The island of Alba, or Alban.

**) See »Seven Years Residence in the Great Deserts of North America«.

and Lakshmi, the two chief aspects of the Mother Goddess in Keltic form, and this Cauldron, or Grail is brought from some far-off land.

Taliessin, as a newly-born child (the Son) arrives in an allegorical manner from Asia, in the Ship of the Sun, and this Serpent child, who later on becomes a Druid, is received by Alba, or Elphin, personifying the White Island!



Drawn
According
to

MAHĀPŪRĀNAS-

VĀYŪ.... Chs. 34 and following

MATSYA.... Chs. 133 and following

VISHNU..... Part II, Ch. 2 and following

BHĀGAVATA.... Part V, Chs. 6 and following

.. Other Mahāpūrānas also give the same information

and

Mahābhārata—Bhishma Parva. (Book VI) Ch. 5 and following

By... A. PALIT,
for
Mrs. DOROTHEA CHAPLIN

—"

Chart.

- Abbey of Deer, 51, 52, 121; of Westminster, 17, 34, 71, 74—78
 Abbots Bromley, 54, 72, 73, 98, 99
 Aberdeen, 120, 122—124
 Aberdeenshire, 10, 52, 66, 80, 120—124
 Aboyne Records, 57; Stone, 96, 137
 Abyssinia, 58, 59
 Aditya (the Sun), 20
Adityas, 16, 21, 88, 89, 99, 130, 139; mother of the, 94
 Aed, Keltic god of Fire, 53, 80, 112, 113
 Africa, 59, 86, 87
 Agni, Spirit of Fire, 50, 51, 75, 113, 114; colours of, 62, 90; vehicle of, 62
 Aikey Brae, 121; Aikey's Fair, 121
 Aillil, Aila, or Aida, 77, 80, 93—95
 Alan, or Ilâ, 80, 93—95
 Alaska, 18, 22, 29, 30, 43, 44, 135, 136
 Alba, or Alban, 14, 143, 144
 Alford, Miss V., Lecture by, 89
 Alfriston, 31
 Algonkin, or Algonkian Indians of America, 34
 Allan, Clan, 94, 95
 All Hallows, 17, 74, 109
 Altai Mountains, 14, 24, 111
 America, 24—30, 58, 134—136; American legend, 70; Mexico, 27, 28, 125
 Anait (Anahata), (Mother Goddess), 58, 59
 Ananta, or Sesha, Serpent deity, 39, 121
 Andrew, St., 9—13, 15, 42, 56; colours of, 102
 Andrew's, St., 9, 18, 101
 Anglesey, Isle of, 18, 96, 132, 133
 Angus (Angiras), 52, 115, 116
 Angus (Forfar), 18, 52, 55, 115
 Antipodes (Patala), 25—27, 87, 115
 Antony, St., 39, 62, 130
 Apah, the Cosmic Waters, 48, 54, 87
 Apples, Symbolic, 75—77
 Argyll, 1, 19—21, 30, 100, 125
 Arthur, King, 19—21, 39, 94, 102, 105, 124; in Fairyland, 112, 130
 Arya, 53, 115
 Aryan religion, 24, 33, 34, 77, 78, 128
 Aryas, or Aryans, 22, 57, 100
 Ash-tree, 60
 Astika, 27
 Avalon, or Avallach, 75
 Avebury, 30
 Ayrshire, 30, 95
 Aztecs, 27, 28
 Bali, or Beli, 25, 59—61, 133
 Ball-game, 69—71
 Basket, or Corn Measure, 69, 74, 116

Basques, 61, 90, 102
 Bavaria, 63—65, 118
 St. Bee, or Begha, 15, 117
 Be Find, or Bo Find, 15, 98
 Berkshire, 65, 66, 110
 Bhaga, an *aditya*, 99
 Bharadwaj, Indian deity, 116
 Bharata, 37, 124, 125
 Bharatavarsha, 37, 59, 127
 Bharati, 15, 19
 Bhishma, poet-philosopher-warrior, 19, 125
 Bighapur, 117, 118
 Birds symbolizing Fire, 113, 115
 Boadicea, or Boudicca, 121
 Boar symbol, 9—14, 20, 22, 23, 140; incarnations of, 15, 21—23, 127; legends, 10, 140; standard, 117
 Bothie, 97, 98
 Bowl, Gundestrup, 81—84
 Boy Bishop, 110
 Boy deity, 69
 Brahmâ, the Creator, 10, 22, 76, 133; Ladle, 72, 73; temples in honour of, 77
 Brahma, or Brahman, the One Supreme Being, 22
 Brahmin Caste, 62, 74
 Bran, or Vran, 75—77
 Bress, or Breas, 51, 52, 116
 Brigit, Brité or Bride, 12, 15, 19, 29, 99, 100
 Brihaspati (Jupiter), 71, 115, 116
 Brittany, 30; Breton folk-lore, 113; St. Michael in, 16, 17
 Buchanan, Old name for, 97
 Buckinghamshire, 11
 Budha (Mercury), 25, 35, 72, 74, 75
 Buddha, 35, 47, 139
 Bulls, Sacred, 90, 91
 Burghead, 90—92

Ca, or Ka, Indian deity, 10, 134
 Cactus-plant, 28
 Caer Droia, 117
 Cambridge, 12
 Camelot, 19—21
 Campbell, Clan, 20
 Camps, British, 20, 58, 92, 116
 Can, or Chandra, the Moon-god, 25, 34
 Canada, Name of, 29, 43
 Cardrona, 116, 117; name of, 118
 Cashmere, or Kashmir, 124
 Cat, Demon, 112
 Catherine, St., 43, 118, 138, 139
 Cernunnos, Keltic god, 81, 84
 Chair, Coronation, 78
 Chakra, or Sacred Wheel, 24, 40, 41, 138, 139; in warfare, 118, 119
 Chart, 25, 126, 127, 144
 Cheshire, 15, 16, 65, 79
 Chilham, 71
 City States, 37, 124, 125
 Clans, Allan, 94, 95; Buchanan, 97; Morgan, 94; Sandiliya, 94
 Clavie ceremony, 91
 Colours, Symbolic, 65, 79, 101; Basque, 102; Scottish, 102; Welsh, 66
 Constitution, British, 104
 Cooch Behar Fire ceremonies, 64, 114
 Coracle, or Curragh, 47, 48, 143
 Cornish language, 11, 35
 Corn Measure, or Basket, 69, 74, 116, 117
 Cornwall, 19, 49, 51, 101, 102, 109; Ball-game in, 69, 71; Furry Dance, 61; Padstow, 63
 Coronation ceremonies, 77—79
 Cosmic Waters, or Ocean, 41, 48, 76, 87, 101, 143
 Council of Elders, 103
 Cow, Sacred, 15, 96, 97

- Cree Indians of America, 43, 51, 95, 134
 Cremation, Hindu custom of, 33, 34, 110, 121, 126, 132
 Cross, St. Andrew's, 1, 102; Tau Cross, 51
 Cruden, 34
 Cuchulinn, 36; as Boy-god, 68; as the Cuckoo, 68, 69; Feathered Serpent, 35
 Cuckoo legend, 69
 »Cumaean Gates, 117
 Cumberland, 9, 69
 Curtana, or Sword of Mercy, 78, 79
- Da Derga's Hostel, 113, 114, 116, 140
 Dagda, Keltic god of Fire, 141
 Dairy-house, or bothay, 97, 98
 Daityas, 26, 60; mother of the, 132
 Daksha, 10, 48, 132
 Dânavas, 88, 99
 David, St., 18, 93, 94
 David's St., 9, 12, 93, 94, 102, 133
 Deer, Abbey of, 51, 52; Book of, 52, 55, 94
 Deer emblem, 13, 47, 48, 50, 52—55
 Denmark, 73, 81—84, 132, 133
 Derbyshire, 12, 18, 57, 115, 140
 Devasena, or Shashthi, 50, 51, 96
 Devonshire, 12, 13, 99, 112, 117, 118, 129, 130
 Dimapur, 40
 Dinkelsbühl, 63—65
 Disc of the Sun, 22, 139, 140
 Dorset, 12, 60, 69
 Dragon emblem, 33, 38—42, 65, 66, 129; deities, 66, 67
 Drona, 70, 71, 115—120
 Drostan (Sir Trystram), 51, 52, 55, 57, 58, 106
 Druids, 58, 89, 90, 101—106; Ash Green, 60
- Durga, Mother Goddess, 36, 94, 114, 115, 136
 Durham, 66, 140
 Dyus Pitara, 79
- Eagle, The, 28, 98, 128
 Earth allegorized as a Cow, 15, 98
 Earth houses, or weems, 120
 Earth Mother, 63, 64, 69, 71, 93, 96
 Edain, or Etain, 50, 51, 53, 96
 Edinburgh, 17, 53; Castle, 114; coat-of-arms, 53
 Egg, Symbolic, 101, 102, 129
 Elephant symbol, 73, 136
 Elgin, 52, 109, 125
 Elliot Smith, Sir Grafton, 36, 136
 Eochu, King of Tara, 45, 50, 51, 79, 96
 Eskimos, 58
 Essex, 11, 121, 122, 125
 Ethiopia, 59
 Ethne, 25, 60, 133, 134
- Fairies, 108, 109, 112, 130; Fairy Faulds, 123
 Fal, Keltic deity, 71, 75—78, 138
 Feather, Castle, 81
 Feathers, Symbolic, 80, 81
 Fertility Cult, The, 14—16, 63, 64, 116
 Fife, 9, 18, 46—48, 95
 Fiji, 88
 Fingal, 30, 98, 125, 126
 Finn, the Great Hunter, 47, 143
 Fire symbolized by Birds, 113, 115
 Fisher-folk, 17; in Brittany, 16, 17
 Flag, Basque, 102; Indian, 26, 117; Scottish, 102; of St. George, 62, 65
 Fomorians, 25, 26, 60, 140, 141
 France, 16, 17, 84, 89, 112
 Furry Dance, 61—63

- Gaelic, 10, 20, 38, 48, 86, 97, 98, 120, 133, 141
 Galloway, 19, 43, 57, 80, 95, 120
 Games, Ball, 35, 69—71
 Gandhara, Province of, 37
 Gandharvas, 25, 36; *Deva-Gandharvas*, 18, 121
 Gauri, Mother Goddess, 90, 137
 George, St., 61—67
 Germany, 35, 63—65, 69, 110
 Glasgow, 49, 133; coat-of-arms, 50, 80
 Glossop, 34
 Gloucestershire, 70, 73, 91, 137
 Grail, Holy, 75, 79, 80, 143, 144
 Gráinne (Grace), 121, 138
 Grotto at Margate, 30, 31
 Gubbio ceremony, 62, 63
 Guinevere, wife of King Arthur, 15, 19, 20
 Haddington, 9, 45
 Hampshire, 11, 12, 21
 Hanuman, Monkey Messenger, 135—137
 Hare, Symbolic, 34, 70, 129
 Hari, the Developed Seed, 127
 Hebrides, 18, 81, 86, 120
 Herefordshire, 91, 140
 Herne, the Hunter, 81, 82
 Hertfordshire, 93
 Hinduism, 14, 22, 104, 139; tenets of, 34, 51
 Horn-dance, 54, 72, 73, 99
 Horse-shoe symbol, 13, 80, 137
 Humboldt, Alexander von, 25, 26
 Ilâ, 61, 80, 93, 143
 Ilârvitavarsha, 127
 »Indian Images«, 28, 29
 Indian village life, 103
 Indivisibility and Relativity, 56, 57
 Indra, an *aditya* and King of the gods, 89
 Invisibility, Cases of, 105—108
 Ireland, 51, 85, 88, 96, 103, 114; Castle Shenet, 139; Kildare, 99; Tipperary, 36
 Italy, 62, 63, 93
 Ka, Indian deity and mountain peak, 10, 111
 Kai (Sir Kay), 118, 119, 126, 132
 Kali, Indian deity, 16
 Kartikeya, 50, 74, 91, 96, 132; as Boy-god, 68
Kayashtha, or Scribe Caste, 17, 18
 Kelts, 35, 56, 62, 118
 Kent, 30, 31, 61, 99, 110, 112; Chilham, 71; Margate Grotto, 30, 31; Romney, 110
 Kentigern, 45, 47—50, 80
 Keridwen, Keltic Mother Goddess, 75, 101, 143
 Ketumalavarsha, 44, 127, 134
 Knappers, Excavations at, 35, 58
Kshatriya Caste, 36, 62, 70, 71
 Kubera, or Kuvera, god of Wealth, 29, 30, 38, 125, 126
 Kukulcan, Serpent deity, 35
 Kunti, or Prithvi, the Earth Mother, 71
 Lachish (Tel Duweir), 60, 61
 Lake dwellings, 123
 Lakshmi, or Sree, 20, 61, 95
 Lancashire, 36
 Leek symbol, 93, 94
 Leicestershire, 12, 93, 123, 140
 Lincolnshire, 10, 11, 13
 Loch Nell, 30, 125
 London, 34, 104—106; churches, 10, 52, 71, 138; coat-of-arms, 65, 138; Fort of, 73, 117, 118; Lothbury, 81
 Lossiemouth, 125
 Lot, King of Lothian, and of Londonia, 33, 35, 45
 Lotus emblem, 21, 119, 122, 123

- Lugh, the Sun-god, 25, 35, 45, 71, 73, 74, 125, 126
 Lydda in Palestine, 61, 65
- Macbeth, 92
Mahâbhârata, 14, 125; quotations from, 49, 50, 77, 129; Serpent sacrifice, 37, 38; War, 68, 117; White Island, 14, 15, 19
 Mahamaya, 21, 22, 57, 58
 Mallena, or Malini, 49, 50
 Malvern, 58, 102, 129
 Man, Isle of, 10, 11, 86, 87, 126
 Manasa, Serpent deity, 28, 125, 126
 Mandan Indians, of America, 113
Maruts, 54, 89
 Mashonaland, 59, 86
 »Matter, Myth and Spirit«, 26, 49, 58, 80
 Mayas, 35, 136
 Maypole, 15, 57
 Maze design, 117, 132
 Meave (Queen Mab), 109
 Medicine, *Ayurvedic*, 90
 Merlin, 20, 105, 126, 129
 Meru, Mt., 14, 24, 111, 127; Sita-tanta, 36
 Mexico, 27, 28, 35, 125; coat-of-arms, 28
 Michael, St., 15—18, 58, 59, 61, 66; in Brittany, 16, 17
 Middlesex, 17
 Midlothian, 76, 130
 Mind, 14, 15, 39, 41, 57, 125
 Mirror symbol, 90, 137
 Mitra, an *aditya*, 128, 130
 Mitra, S. M., 90
 »Modern Man in Search of a Soul«, 139
 Modred, or Mider, 51, 130
 Mohenjo Daro, 84
 Monoliths, 34, 73, 132; in Fiji, 88
 Monotheism, 21, 22, 128
- Moon, The, 59, 86, 101, 132 133; Hare, or Rabbit, 34, 59, 70, 129
 Morayshire, 90, 91, 125
 Morris Dancers, 62, 89, 90
 Mother, The Great, (Mahamaya), 21, 22, 57, 58
 Mounds, Sacred, 30, 65, 91, 110; in America, 27
 Muni, 10, 13, 16; possible association with place-names, 15, 18, 19, 132, 133
 Nagas, 26—28, 33, 34, 65, 87, 124; celestial food of, 86; as treasure-seekers, 30
 Nalanda University, 41, 42
 Names, Personal, 12, 13, 20, 50, 89, 94, 95, 97—99
 Nana Sahib, 107, 108
 Nârada, 13—16, 18, 23, 43
 Narada Waterfall, 29, 43
 Narayana, 13—15, 87, 134; Symbols of, 41
 Nature, Forces of, 56, 57
 Navajo Indians of America, 73
 Niagara Falls, 43, 44
 Nicholas, St., 50, 54, 73, 110; Combe St. Nicholas, 110; in Westminster Abbey, 74
 Nigg, 31—33
 Nila Sarasvati (the Blue Sarasvati), 60, 133
 Norfolk, 12, 13, 60, 91
 Northamptonshire, 91
 Northumberland, 80, 81, 93
 Norway, 39—42; Stave church, 40 —42
 Ohio, 27, 43, 44
 Oklahoma, 29, 88
 Orkney Islands, 33, 69, 109
 Oscar, or Oscara, 54, 106
 Ossian, 47, 53, 54
 Oxford, 21

- Palestine, 60, 61, 128
 Palit, Akhilachandra, 21, 82
 Patala (the Netherworld), 25—27,
 44, 87, 115
 Peacock as Fire-bird, 113, 115
 Peebleshire, 92, 116, 117
 Pennacook Indians of America, 136
 Penrith, 9
 Peredur (Sir Perceval), 72, 74—76,
 79, 80, 105, 139
 Perthshire, 18, 57, 71, 92, 116
 Peru, 61
 Peterhead, 92, 93
 Peter's Castle, 80
 Pevensey Castle, 11
 Picts, or Pitts, 103, 141; pre-chris-
 tian church of, 56; »Pictish«,
 141, Pictish lake-dwellings, 123
 Pillar-stones, 9, 34, 75; in India,
 25;
 Pingala, 30, 98, 126
Pitris, 134, 141
 Place-names, 10—15, 18—23, 36,
 49, 52, 60, 91, 93, 95, Ameri-
 can, 27—30, 43, 44, 143;
 Indian, 117, 118; derived from
 Mahamaya, 57, 58; Miscel-
 laneous, 61, 65, 66
 Platter, Wooden, wirth Turtle, 59
Puranas, 25, 74, 88, 121; *Vishnu*
 Purana, 114, 127
 Pururva, son of Budh, 72, 74—77,
 80

 Qalqiliya, 61
 Quetzalcoatl, of Mexico, 35

 Rama, 26, 43, 53, 54, 79
Ramayana, 26, 27, 37, 53, 68, 79;
 Black Magic, 105, 106; Hanu-
 man, 135—137
 Râvana, 26, 27, 29, 53, 54
 Reincarnation, 51
 Renfrewshire, 81

Rig Veda, 24, 50, 78, 88, 141
 Rings, Symbolic, 79, 80
 Ripon, 76, 77
 Rita (Sarasvati), 79
 Rivers, Sacred, 48—50, 93
 Rocks and Stones, 76, 78; inscribed,
 51, 55; Sculptured, 9, 80, 90,
 136, 137; Traprain Law, 45,
 46, 130—132
 Ross-shire, 31—33
 Roxburgshire, 69, 132
 Round Table, The, 21
 Rudra, god of the Winds, 16, 54
 Rutlandshire, 73

 Sabrina, nymph of the Severn, 49
 Sagara, King of Ayodhya, 26, 134
 Salmon, 76, 77, 80
 Saman, or Shaman, Feast of, 17
 Sanddhe, father of David, 93, 94
 Sarasvati (the White Goddess), 15,
 19, 79, 96
 Seeds, Symbolic, 14, 47, 64, 65, 75,
 114, 117, 142, 143; in Camp-
 bell motto, 20
 Serf, or Sair, St., 47, 50
 Serpent, or Dragon emblem, 30—
 33; Mound, 30, 125; temple,
 35
 Serpent, or Dragon deities, 34—36,
 68, 69
 Sesha, or Shesha, 27, 39, 44, 87
 »Seven Years Residence in the
 Great Deserts of North Amer-
 ica«, 36
 Shahmanism, 25, 28, 58
 Ships, Viking, 39, 40
 Shoshonee tribes of America, 27,
 44, 87, 88
 Shropshire, 15, 140
 Sidh, Land of, 73, 105, 108, 112,
 113
 Siddhas, 25, 36, 113

- Sita, wife of Rama, 63, 64, 136—
 138
- Siva, 22, 25, 43, 47, 60, 132, 135 ;
 as Lord of Beasts, 84 ; as Lord
 of Physicians, 90 ; vehicle of,
 90
- Siwash Indians of America, 27
- Skanda, Field-marshal of the Army
 of the gods, 38, 133
- Sky-god, 22, 79
- Snake tribes of America, 27
- Snake worship, 73
- Soma, Moon-god, 25, 29, 129
- Somaliland, 85, 87
- Somersetshire, 10, 12, 20, 76 ;
 Camelot, 19—21 ; Combe St.
 Nicholas, 110
- Sramanas*, 58
- Sree, or Lakshmi, 21, 61, 95, 98
- Staffordshire, 48, 72, 73, 98, 99
- Strange Story», »A, 105
- Sudras*, 100
- Suffolk, 91, 121
- Sumerians, 24, 111
- Surrey, 22, 37, 60, 99
- Surya, Indian Sun-god, 98
- Sussex, 11, 13, 31, 57, 69
- Swastika*, 28, 33, 34, 43, 76, 88 ; on
 Newton Stone, 55
- Sweden, 126
- Swords, Symbolic, 65, 78, 79
- Takhoma, Mt., 28, 29
- Takshasila (Taxila), 29, 36—38,
 124, 125
- Taliessin, 19, 141—143 ; Book of,
 142, 143
- Taltiu, 85
- Tara, the Blue Sarasvati, 60, 66,
 125
- Tara in Ireland, 45, 98
- Tau Cross, 51
- Tauber river, 118
- Taxilii tribe, 36, 37, 121, 122, 124
- Thames, 48, 49
- Themis, or Thenew, 45—49
- Thunderbolt and Hook, 136, 137
- Tilbury, 85
- Tippera and Tipperary, 19, 36, 112
- Tlingit Indians, of America, 135,
 136
- Tortoise, or Turtle, 14, 15, 59,
 127
- Traprain Law, 45, 46, 130
- Tree, Sacred, 9, 43, 44, 50, 60,
 98, 99
- Tribes in early Britain, 36, 37, 121
- Trinity, Dânavâ in Britain, 99,
 100 ; Hindu, 22, 43
- Troy, 117—119, 126
- Tuatha de Dannan, 108
- Tumuli, 11, in Brittany, 16
- Ugie river, 121
- Upanishads*, 98
- Uthr Pendragon, 37, 105
- Varuna, an *aditya*, and the Ocean,
 75, 76
- Vasuki, King of the Serpents in the
 Netherworld, 27, 28, 79, 87,
 129, 136
- Vedas*, 24, 113, 125
- Vigean, St., or Vidian, St., 89 ;
 Stone, 55
- Viking Ships, 39, 40
- Villages, Regulation of, 103
- Vishnu, 21, 22 ; Horse-headed One,
 127, 134 ; Incarnations of, 14,
 15, 59, 127
- Votan, Serpent deity, 34—36
- Vran, or Bran, 75—77
- Wain, Charles', or Arthur's ; 74 ;
 Sakata, 119
- Wales, 9, 22, 23, 102, 129 ; River
 Alan, 92, 93

- | | |
|--|--|
| <p>Warwickshire, 12, 55
 Wells, 16, 20, 52, 138; Macbeth's,
 92; St. Ca's, 10; St. Vidian's,
 89; Wine Well, 93
 Westminster Abbey, 17, 34, 71, 74
 —78
 White Island, The, 13—15, 19, 23,
 141—144
 Whithorn, 80, 81
 Wiesbaden, 35, 110
 Wiltshire, 11, 12, 30, 138, 139</p> | <p>Winchester, 21
 Worcestershire, 11, 93
 Word, The, (Speech), 96, 125
 Yama, god of Death, and an <i>aditya</i>,
 16—18, 29, 58, 88, 139
 <i>Yoga</i>, or <i>Yog</i>, 14, 135, 136, 139
 Yorkshire, 52, 53, 69, 76, 77, 98,
 110
 Zimbabwe ruins, 59, 86</p> |
|--|--|

